

Christian Courier

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Lawyer getting 'frantic phone calls' about power of attorney law

Just a will is not enough in any province, say lawyers

Irene Bom

TORONTO — Church donations, Christian school tuition, or even switching a mortgage from one bank to another can become major headaches after a family member gets a stroke, say lawyers across Canada who arrange personal estates.

If they're not prepared, children and spouses of Ontario residents who are no longer mentally competent could find themselves, by this

fall, trying to justify to a bureaucrat any such expenditures above a certain expense allowance per month.

The story is similar in Alberta, says Edmonton lawyer Brian Liddell. There, a court trustee keeps a close eye on the estates of persons who did not pick someone to handle their financial affairs.

These after-the-fact financial arrangements "can be real nightmares" of time and cost,

according to David van der Woerd, Hamilton, Ont.-based solicitor for Shalom Manor, a Christian retirement home in Grimsby, Ont.

Slipped through

But the good news is that families can avoid such hassles by planning early to give the power of attorney — the go-ahead to make financial decisions — to a close family member, lawyers add.

Van der Woerd says he has been receiving "all sorts of frantic phone calls" from Shalom Manor residents about the Substitute Decision Act since that bill slipped through final reading in the Ontario legislature last fall.

The new law aims to keep greedy family members from mismanaging the property and bank accounts of persons who are still living but have lost their mental capacities.

But in the process it can lead to no end of headaches for relatives who want to make good decisions, says van der Woerd.

Under the current legislation, if you have not signed a power of attorney document and you go into a coma, your spouse or family must go to court to wrest control of the estate. That application usually requires a lawyer, two medical

See BE—p.2...

600 church leaders learn about church and the law



PHOTOS: ROBERT VANDERVENNEN

Terrance Carter says churches are vulnerable because their relations are based on trust.

Robert VanderVennen

TORONTO — When the Orangeville, Ont. law firm of Wardlaw, Mullin, Carter and

Thwaites planned a conference for pastors and church leaders called "Church and the Law - 1994," they hoped that 100 people would come. But more than 600 people came to the Queensway Cathedral for the morning conference.

Why all the interest? The law and the courts are moving in on churches in areas of human rights, abuse and taxation. Terrance Carter, who chaired the program, summed it up concisely by saying that churches are vulnerable and are perceived to have deep pockets to respond to lawsuits.

Churches are vulnerable, Carter went on, because their relations are based on trust and they are engaged in more kinds of activities than they used to be. Their procedures are not very precise and their organization is not clear-cut.

Abuse in counselling situations has become big church news these days. David Thwaites urged that a church's bylaws state that any abuse is subject to discipline. It must be made clear that inappropriate conduct will not be tolerated.

Human Rights Code affects interviewing

The Ontario Human Rights Code makes it tricky for churches, as well as other organiza-

tions, to interview people for staff positions. You can't ask an applicant about age, marital status, family, health, national background, educational institutions attended, political organizations of which one is a member, whether the applicant has a criminal record, and so on. The Human Rights office has a booklet with a code for interviewing, which it is good to have at hand, said Thwaites.

Short-list interviews may be more focused, he said. But the questions must directly tie in to employment. A code of beliefs and behavior required of church employees is good to have.

Child abuse has special regulations

Patricia Ward, pastor's wife and lawyer who specializes in child abuse, said that the law on abuse aims to promote the interests and well-being of children. If a member of the church staff or volunteer, like a Sunday School teacher, suspects that a child may have been abused, that person is legally required to report to the Children's Aid Society. If not reported, the person is subject to prosecution.

When a report is made, the situation is entirely out of the hands of the church or the per-

son who reports it. Fear of what reporting may mean to the family is not a valid ground for failing to report suspected abuse. If unsure whether to report, a person can phone Children's Aid on an anonymous basis and state a "hypothetical" case, without giving your name or anyone else's.

Liability insurance is pretty important for a church to have, said Thwaites. You need to know whom your insurance covers, and when and how. Persons who work for a church on a contract basis should have their own liability insurance, he said.

Carter argued that churches should be incorporated, especially if a church is not strongly hierarchical like the Catholic

See ELDER—p.2



Patricia Ward tells church leaders how to deal with abuse.

In this issue:

Does the Great Divide still divide?..... p. 10
John Wood presents environmental resources for Christians.....p. 14

Thinkbit

People who believe in total depravity can't be all bad.
Ray Van Leeuwen in a letter to Al Wolters

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News

Elder can't be paid for carpentry done for home church, says lawyer

...continued from p. 1.

and Anglican churches. Individual church members may be liable for lawsuits against the church on financial or human rights issues if the church is not incorporated.

Carter favors federal rather than provincial incorporation. There is a financial cost, because a lawyer needs to match the church dynamics to legal structures, but denominations can help by having a basic draft of incorporation which churches can adapt.

Church discipline of members

Church discipline has become an increasingly tricky legal issue. Discipline is done by a church not as punishment but for remedial care, said Carter, quoting John Calvin. Courts have given legal principles for their relation with churches, and church membership is required for church discipline. In its bylaws a church should probably say that a

member under discipline may not discontinue membership in the church, said Carter.

Of great concern to the courts is that the church be perceived to act in accord with "natural justice." An accused person must be dealt with fairly, receiving written charges and having ample opportunity to respond to them in person.

Church may not pay its board members

Because a church is perceived legally as a public trust, a church may not pay any member of its board, except for expenses they incur, said Carter. That is, an elder or deacon who is a lawyer or carpenter may not do work for the church for which he is paid.

May a pastor and other church staff members be voting members of the board, then? Not really, said Carter. There is perceived to be a conflict of interest. The pastor can attend all board meetings as a staff member who has special knowledge

of the church's ministry, and in that way have considerable influence.

Or a church can have a two-level structure for its board work, with one level dealing only with aspects of pastoral ministry — of which the pastor may be a voting member — and the other with administrative and business matters, at which he has no vote.

Ron Knechtel, expert on tax aspects of churches, discussed the clergy housing deduction on income tax and clergy automobile allowance (for which Revenue Canada currently allows 31 cents per km.).

He also reported that all of a church's income must be spent on its charitable programs, with not more than 20 per cent given to other registered charities. A church may not give money to organizations that are not tax exempt, even while they are waiting for a tax exemption application to be processed.

B.C. adopts 'sliding scale' of attorney control

Irene Bom

VICTORIA — New legislation in B.C. will make it easier for persons who have lowered mental capacities to sign over control of their purse strings.

"A lot of people who can no longer manage their finances will now be able to give a relative that power," says public trustee spokesperson Alan Lindsay, adding that the changes will likely let many families sidestep the lengthy court applications for committees required under the old legislation.

The B.C. legislature replaced its rules for an enduring power of attorney with a Representation Agreements Act last July. But ongoing fine-tuning of that bill means that it may take up to two years for the changes to take effect, says Lindsay.

The new law introduces a "sliding scale of autonomy" that will allow someone with "quite low levels of understanding" to give a relative permission to pay at least routine bills and make "fairly safe" investments, he notes.

Relatives of persons who have lost mental capacities without signing such a representation agreement will then apply to the courts to be an associate decision maker, a substitute decision maker or a full guardian.

The new law will also require the person to appoint someone to monitor the attorney — anyone from a sibling to the family accountant.

According to one B.C. lawyer, an "unanticipated effect" of allowing people to pre-sign enduring powers of attorney has been the prevalence of cases in which children divide the funds of an elderly parent in order to make that parent eligible for government benefits.

Be specific about donations, says solicitor

...continued from p. 1

opinions — reports that can cost up to \$250 per page — and the promise to account to the court every two to three years thereafter.

When the new law takes effect later this year, control of your estate would go directly to the Office of the Public Trustee in Toronto. To gain back that control, your family would have to file a "management plan" — a huge document that costs around \$1,500 in account-

ing fees — as well as post security equal to the value of the assets it wants to control. If your spouse doesn't have enough assets in his or her own name, the public trustee takes over by default.

Either way, it's a big hassle that could be avoided by signing a one-page document in a lawyer's office for under \$100, notes van der Woerd.

Bad track record

The worst thing about the switch from court to state

management is the track record of that government office: a provincial auditor found last year that the public trustee had mismanaged 55 per cent of estate files. The public trustee claims five per cent of the estate's value each year for its services.

Alberta passed its Dependents Adults Act in 1991 that opens the door for people to sign enduring powers of attorney to someone else. Families who don't sign that paper must still take their claims to court.

And that process is "cumbersome and onerous" for reasons beyond time and expense, says Liddell.

"Things like church donations are very touchy and depend on the judge if they are allowed or not," he notes.

For that reason Liddell says he encourages clients to be specific about charitable donations in the document.

"I wouldn't want to leave my attorney that exposed about decisions," he points out.

Because "suspicion can tend

to arise in these cases," he also suggests adding a clause to make the attorney accountable to other relatives.

Timing crucial

Both lawyers say timing is crucial, both in signing the document and deciding when it should take effect.

"I don't recommend that Grandma sign over control of her bank account right now — power of attorney should take effect only when the person is unable to manage," says Liddell.

And that daughter had better consider signing a power of attorney for herself as well, van der Woerd stresses. While people often link continuing powers of attorney to older people, there's "no rationale" for that view, he says.

"This document has to be part of a proper estate plan for people of all ages, especially if they're married with kids and a home."

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Comment

PRESSREVIEW



Carl D. Tuyl

While crocuses (or is it croci?) reared their lovely little heads in Vancouver, the deep freeze hereabouts continued unabated. Cold! So cold that we put food in the fridge to warm it up.

★ ★ ★

While I was out of the country (nobody ever waits for me) the government delivered the throne speech. It was sort of a cheap paperback edition compared to the leather-bound, gold-trimmed big time illusions of grandeur we received in the last nine years or so. Even His Retired Majesty who was there for the occasion did not wear the usual rose in his lapel. I presume that the government does not want to raise many expectations.

Prairie Preston shot his critique from the hip with vowels that rolled into the sunset: not

enough about the deficit.

The other Opposition leader Luciano Bouchard got off the subject like a minister who lost his sermon manuscript. He delivered a "Vive le Quebec libre" elocution that had as much to do with the throne speech as bacon with barmitzvahs. Many of the rookie parliamentarians were still trying to locate bathrooms and other such facilities.

★ ★ ★

With fear and trembling we await the budget. Finance Minister Paul Martin promises to broaden the tax base. That might mean that more people and corporations will have to pay taxes, but it might also mean that he is planning to tax us for sleeping in our own bed. Sleeping in hotel beds is already taxed, so having the state return to the nation's bedrooms will be the next logical step.

★ ★ ★

Out in Alberta, Premier Klein's government slashes away at anything in sight, cutting expenses like a bankrupt door-to-door salesperson. Social services in the province got hit really hard. The department's minister Mike Cardinal admonished one and all to be more responsible parents.

The fact that he has not seen the child he fathered 20 years ago must be overlooked, I guess. The papers who reported this oversight were engaged in tattle-tale journalism, according to Premier Klein.

The auditor general delivered his annual report. Waste and bungling blew away about a zillion. So what's new? We're already at the half-trillion mark with the deficit.

What is new is that we are going to have an ethics counsellor in Ottawa to advise ministers and other government officials. Ethics is a real growth industry. The ethics counsellor in Ottawa will probably have to work overtime.

★ ★ ★

A U.S. government study calls our beloved GST a traffic hazard. That is because Canada customs is causing traffic jams at border crossings by collecting tax on imported items. We would be lucky if that were the only complaint. The famous Liberal Redbook promises to do away with the GST; I have shares for sale in a company that will turn gravel into gold for anyone who thinks that means that the government will relinquish that revenue.

★ ★ ★

The city fathers of some town in good old England had an acute attack of aesthetics. They decided to adorn the city square with a sculpture. The art piece turned out to be a bit abstract, but everybody was pleased with it. Shortly after the dedication ceremony police arrested two fellows who were

sawing it in pieces.

When asked about their heinous crime, they said that they thought it was a pile of scrap iron left there for the picking. Losers of the week, they are.

★ ★ ★

President Clinton's nominee for the secretary of defense post, a retired admiral and deputy director of the CIA withdrew, as he said, because some columnist said nasty things about him. An admiral being scared of a journalist? Does the *New York Times* have that much power?

Peter Trueman writes a weekly column in Kingston's *Whig-Standard*. He reports reading this item in a letter to the editor of the *Boston Globe* from a disgruntled user of that city's public transportation: "Visit Montreal or Toronto," he suggested "and find out how snow in January is handled well and not viewed with shock and amazement as in Boston."

★ ★ ★

Boris Yeltsin is in retreat from his reformist program. Top reformer Yegor Gaidar quit the government complaining of lavish spending by Russian officials. Now Boris Fyodorov, the finance minister, is beginning to make exit noises. The ruble, already lower than the bottom of the Atlantic Ocean, is now worth less than two sheets of toilet paper. Single ply, that is.

Our new trading partner Mexico is accused of gross human rights abuses by Amnesty International and by Canadian church delegates who visited the Chiapas area. Their report details disappearances, random shootings, forced removal of patients from hospitals, and intimidation of indigenous people by the army. Nice partner!

★ ★ ★

Peace in the Middle East is making progress, not with speed but with a certain degree of purpose. President Clinton and Syria's Hafez Assad met in Geneva, and the Syrian president made a peace proposal to Israel.

★ ★ ★

In this Siberian winter my wife's '81 Chevette has trouble realizing the temperature. Old age, I guess. It starts every morning at one turn of the key. Some of the oldies are still doing well, eh.

An old-timer, when asked about the secret of his long and happy marriage, answered: "I've always treated my wife in such a fashion that should I have died, it would have taken more than a hot water bottle to replace me."

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Editorial

Canada needs to change as much as Ottawa does

Whatever one may think of the composition of Canada's 35th Parliament, it is obvious that the "Old Boys' network" has been severely shaken up. With more than 190 newcomers and two Opposition parties that have little Ottawa experience, it will be difficult to pretend that things can go back to normal in the House.

In the early stages the main emphasis of the government seems to fall on financial prudence and civil behavior, no doubt in response to voter cynicism. New Speaker of the House Gilbert Parent was right on the mark when in his acceptance speech he pointed out that "perhaps never in our history have we enjoyed a less favorable opinion on the part of Canadians." It remains to be seen whether or not changes will go beyond the symbolic level.

To govern Canada at this time in its history

is not going to be easy. So many things need to be addressed: the deficit, unemployment, social justice, native rights, Quebec's aspirations, environment, medical ethics, research ethics, international obligations, international trade. How can a transparent democracy do what is needed instead of what is wanted?

A sense of decency

There are a number of encouraging signs. Jean Chretien is a no-nonsense kind of person who will keep the government fairly honest. A new-blood Parliament with a fresh mandate may restore a sense of trust in the electorate. It seems right that the fair-minded Gilbert Parent, the only person who did not campaign for what is traditionally a reluctantly assumed position, got the job as Speaker of the House. The Liberals are positioned between two left-wing groups (the Bloc and the NDP) and the right-wing Reform Party. This way at least a range of opinions will be expressed during debates.

Seasoned cabinet members like Herbert Gray (House Leader and Solicitor-General) and Lloyd Axworthy (Human Resources Minister) add to the atmosphere of experience and reliability. Sergio Marchi as Immigration Minister is bound to be more compassionate than the Conservative predecessors he rightly

condemned when he was Opposition critic. Paul Martin as Finance Minister will listen to people and perhaps straighten out the apparently badly managed finance department.

These are some of the things about this Parliament that could at least restore a sense of dignity and honesty to Ottawa.

Choose whom you will serve

For the rest, it will be as it always has been: we get the kind of government we deserve. If Canadians do not actively seek social justice, consumer restraint, right living and compassion, nothing politicians do will turn Canada from the self-destructive path it has been on far too long.

Those who insist that pain cannot be avoided to solve our deficit problem should seek solutions which distribute pain equally. Those who call for social assistance and universal medicare should be willing to address matters of social responsibility and financial prudence. Those who ask for freedom should realize that freedom needs protection from immorality and from choices that destroy life.

Our society must stop bowing before the idol of individual gratification and moral autonomy before the 35th Parliament will be able to set us back on the road to national wholesomeness.

BW

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At times we learn to respect God

It's been cold in much of North America. That tingling arctic air seems to flow south with so much ease that one can practically mail a letter from Old Crow in the Yukon to Niagara Falls, Ont., by throwing it to the wind and have it arrive the same day.

Fred Kochan, an old-timer from Edmonton, scoffs at the notion that it is cold in North America. He used to live on the farm, he told us, and in 1936 they experienced a winter during which for *six weeks* the thermometer stood at 60 below zero! It actually got even colder at times but the thermometer couldn't register anything below minus 60. They used to run to the barn to feed the cattle, covering everything but their eyes.

Some days, between 11 a.m. and 1 p.m., it would warm up to 40 below, Fred said. Is that Fahrenheit or Celsius? you ask. It doesn't matter. At 40 below, Fahrenheit and Celsius are the same.

That kind of weather makes you humble and respectful. It reminds me of Job 38 where God asks Job: "Have you entered the storehouses of the snow? From whose womb comes the ice?"

People in Los Angeles, probably have gained a new respect for the Creator, too. Where were Californians when the maker of this fault-cracking earth laid the earth's foundations? "On what were its footings set, or who laid its cornerstone...?"

Psalms 104 picks up a similar theme, only this time the psalmist responds with praise. We could echo his words by saying, "O Lord my God, you are very great; you are clothed with splendor and majesty. You make the snow-filled clouds your chariot and ride on the wings of the arctic wind. You look at the Los Angeles area, and it trembles."

Sometimes we sing: "Our God is an awesome God." I think that song means to say that God is eye-bulgingly exciting and spell-binding — more impressive, for example, than a 1994 Ferrari. God is more to be desired than a football championship or a weekend in Las Vegas. (Are you flattered yet, Lord?) Our God is real cool; he's, like ... awesome.

But in the face of an earthquake and 60 below weather I would rather say that our God is (in the classical sense of the word) an awful God.

BW

World Politics



Paul Marshall



Whatever happened to real toleration?

Paul Marshall

There are two private members' bills in the province of Ontario that might be amusing if they weren't potentially dangerous. Each one offers sweeping social control in the name of "toleration."

Bill 55 from Mr. Cousens wants to alter the Human Rights Code to punish anyone who makes a public statement or publishes, sells or displays or causes or permits the publication, sale or display of any written material or visual presentation that

a) ridicules or demeans a person or class of persons because of race, ancestry, place of origin, color, ethnic origin, citizenship, creed, sex, sexual orientation, age, marital status, family status or handicap; or

b) discriminates, incites discrimination or expresses hatred against a person or class of persons because of race, ancestry, place of origin, color, ethnic origin, citizenship, creed, sex, sexual orientation, age, marital status, family status or handicap.

Bill 56 from Mr. Harnick allows someone to bring action against any person or association of persons whose conduct or communication

a) promotes hatred of a person or class of persons because of race, ancestry, place of origin, color, ethnic origin, citizenship, creed, sex, sexual orientation, age, marital status, family status or handicap; or

b) promotes the superiority or inferiority of a person or class of persons because of race, ancestry, place of origin, color, ethnic origin, citizenship, creed, sex, sexual orientation, age, marital status, family status or handicap.

Each bill has many problems, including the fact that they go beyond provincial jurisdiction. But the basic problem is in what they purport to control, and the vagueness with which they describe it.

What on earth might it mean to "promote the superiority... of a... class of persons... because of creed"? If you say that "Jesus is only way," are you promoting the superiority of your "creed," or of Christians over, say, Hindus?

Does the claim that "no one comes to the Father but by me" "demean a... class of persons because of creed"?

I don't know; perhaps so, perhaps not. The drafters don't know either. And it is not at all clear whether they would want to forbid such claims. Given the direction of our courts, legislation of this type (such as has already been passed in B.C.) could squelch religious freedom.

Promoting uniformity

The goals offered for the legislation are "diversity" and "toleration." But the bills offer the precise opposite.

Instead of diversity they offer *uniformity*. Diversity means people are different, and different in important ways. But these bills demand that all difference should be treated as irrelevant, unimportant, trivial. These bills homogenize and destroy the very diversity they claim to foster.

Toleration means that though we may disagree with each other, we will try to live alongside one another in peace and openness. *Toleration assumes disagreement and difference*. But these bills treat disagreement as if it were already intolerance. Again, real diversity is squelched in favor of a mushy equality for all views.

This is a dominant trend in our society. It pretends to honor real diversity by trying to trivialize all differences.

Fortunately, as these are private members bills, they are unlikely to pass. But the Ontario government indicates that it may try to introduce a version in a more acceptable form. It would do better to abandon this type of legislation altogether.

Paul Marshall is senior member in political theory at the Institute for Christian Studies, Toronto.

Government's motives re: racism are not sinister

Mr. Tony Vanden Ende's provocative letter "Government has nothing to tell churches about racism" (Jan. 7) in which he reacts to the work done by Dr. Hazel Campayne, a widely respected Christian educator who was employed as a short-term consultant to the Ontario Anti-Racism Secretariat deserves a response.

Mr. Vanden Ende writes that Dr. Campayne's assignment and the Anti-Racism Secretariat's activities "appear to be a 'provincially sponsored' investigation (his word) 'as to what faith communities are doing in the area of anti-racism.'"

He then asks these questions:

Roughly translated, does this not mean that the Rae government is checking the extent to which churches in Ontario conform to that government's views on racism and anti-racism? Did it occur to anybody to ask what business Mr. Rae has poking about in the faith lives of the citizens of Ontario? Is there any reason to suggest that churches are not already addressing this serious problem on their own?

Establishing a partnership

In the CC interview of Dec. 10, Dr. Campayne said: "I'm doing a six-month research project for the Ontario Anti-Racism Secretariat. It was meant to be a longer-term project to provide the secretariat with information as to what faith communities are doing in the area of anti-racism — and to make recommendations for strategic involvement with the secretariat in some kind of partnership arrangement."

Dr. Campayne then elaborates on her biblical concerns and the urgent need for racial reconciliation.

Dr. Campayne was engaged by the Anti-Racism Secretariat "to recommend strategies for working more closely with faith communities to address racism in our society in a more collaborative way." The secretariat saw this involvement as establishing a partnership relationship in a common struggle to establish a just and equitable society.

As a consequence, Dr. Campayne tried to gather information about some

of the initiatives already in place and some of the ways in which the Secretariat could be of assistance in a limited way. In that context, I supplied Dr. Campayne with information about the CRC's biblical opposition to racism and our denominational commitment to racial reconciliation in the spirit of the gospel.

An opportunity for witness

I understand one of the government's aims in consulting the faith communities "to increase awareness of systematic racism and its negative effects." This aim reflects the government's guiding principle that "all people in Ontario are entitled to equal assurance of a life that is free from racism. Given the inherent worth of each person and the interdependence of members of the community, society has a responsibility to build a future where racism is no longer tolerated or condoned."

I do not interpret the government's wish to know what the faith communities believe and do to mean "that the Rae government is checking the extent to which churches in Ontario conform to that government's views on racism and anti-racism." If anything, it gave me, and it presents all the Ontario churches, with another opportunity to share with the government our Christian convictions regarding the widespread sin of racism and the ongoing challenge to communicate and demonstrate the message and the ministry of reconciliation (see 2 Cor. 5:16-6:2 and Eph. 2:11-21).

I hope and pray that all of us and all of our churches are willing and able to work together, as well as with others who seek to do justice and show mercy, recognizing that "no matter what our age, or race, or color, we are the human family together, for the Creator made us all." (*Our World Belongs to God*, par. 12).

Gerald Vandezande
National Public Affairs Director
Citizens for Public Justice
Member, Committee for Racial
Reconciliation in Canada
Council of Christian Reformed
Churches in Canada

Like oil running down a beard

The editorial dialogue in which B.W. asks "Should we celebrate Epiphany?" and M.V.T. answers, "Yes, we should" (Jan. 7) was both interesting and edifying.

I'm reminded of the two faces of a gold coin: they differ completely because of their message; on the other hand, they support each other.

I use "gold" because of the high quality of both your writings. Well done.

I hope you were able to visit and share some Epiphany cake together. You both deserve it. But before you part, read Psalm 133 together.

Does Bert have a beard?

Enno Ennema
Chatham, Ont.

(more letters on the next page)

Longer Letter

Multinationals aren't the only ones conning consumers

Re: Maynard Vander Galien's "Food Thoughts," (CC, Jan. 7).

The farm community appears somewhat confused on the exact percentage of disposable income spent on food. Mr. Vander Galien states that 15 per cent of our disposable income goes to food.

That may appear so on the surface; however, when we factor in the \$8.8 billion in government subsidies to our farmers, and consider 1.5 workers per family with 10 million people gainfully employed, this adds a further average \$25.38 to the cost of our weekly food bill, or about 20 per cent tax for farmers on food. Adding this to Mr. Vander Galien's 15 per cent would then add up to about 30 per cent of disposable income. Canada, in fact, does not have a cheap food policy, only a *perceived* cheap food policy.

Mr. Vander Galien further states that governments in Europe keep store prices reasonable by using general revenue to pay the stores. This is news to me, as I spend a fair amount of time discussing the food industry with retailers in the Netherlands and Belgium each year. This has never been admitted or brought up by anyone I've talked to.

Kraft General Foods does indeed ask, "What will you give me for it?" It's called *marketing*. Should the price go too high, consumers back away and purchase a competing product. This is happening right now; a farmer-owned company, Old Country Cheese,

is competing not only on price, but quality as well. This is called *competition*.

As far as Maynard's fat steer is concerned, I suggest he takes it to market, and if the price doesn't suit him, take it home again and try again when the price is right. It's called *free enterprise*.

According to Mr. Vander Galien, the Ontario Dairy Producers basically sell to one customer, Ault Dairies. It was always my impression that the Ontario Dairy Producers sold to the Milk Marketing Board, one marketing board controlled by farmers for farmers.

This monopoly then sells not only to Ault Dairies, but to many different dairies such as Beatrice, Neilson Dairy and a myriad of independently owned dairies across the country. One of the newest dairies in Ontario is Dairy World, located in the Toronto area, owned and operated by Dairyland Dairy of Vancouver, which is owned totally by the farm community, as is Gay Lea Foods, owned by Ontario farmers.

The consumer isn't being conned by multinationals who sell \$2.00 bags of salty chips filled with \$.04 worth of potatoes. Not all potato chip companies in Canada are multinationals; only a few.

Maybe Mr. Vander Galien has never heard of Murphy Potato Chips, owned and operated by Joseph and Peter Murphy, a couple of recent Irish immigrants. Is that what he means by multinationals? And yes, they do try to put \$.04

worth of potatoes in a bag of chips; however, they try very diligently to bring this cost down to \$.02 or less. What's wrong with keeping input costs as low as possible? Farmers preach this all the time.

No, the consumers of Canada are too smart to be conned by processors, distributors or retailers. However, farmers are another story entirely. I wonder how much thought went into this so-called

"Food Thought."

Gerry Prins, President
Distribution Canada Inc.
"A National Alliance of
Canadian Grocers"
Burlington, Ont.

Rooftop Musings

Alyce Oosterhuis



Hope springs eternal

Rosanna Della Corte has been the focus of various medical and ethical controversies in the last weeks. She is the post-menopausal, 63-year-old Italian woman who is three months pregnant, thanks to the implant of a donor's egg fertilized by her husband's sperm. She is also the mother who grieves the death of her 17-year-old son in the past year.

This pregnancy, as well as the delivery of twins by an unidentified 59-year-old English mother, has once again raised the spectre of medical technology moving beyond the boundaries of norms and created givens.

Cries of "acting one's age" and "accepting the inevitable" cause Dr. Mark Sauer of the University of Southern California's in-vitro fertilization program (one of the first groups to implant eggs in post-menopausal women) to state: "I don't think the pain of infertility goes away as you get older."

Sixty per cent of couples who decide to get pregnant do so within six months of hoping. Eighty per cent find themselves joyfully expectant within two years. Of the remaining 20 per cent, half do eventually find themselves pregnant; half of the infertile 10 per cent can sometimes be helped through surgical intervention. That means that at least five, at the most, 10 per cent of the child-wishing couples in our society are likely experiencing an ever-recurring pain.

Constantly rekindled pain

It is a pain that is rekindled monthly, as this body, which is expected to be whole with its child-wishing soul, turns hostile again and again. It is also a pain to which most childbearers are insensitive. At a women's conference last year we repeatedly sang a song with the refrain of "our bleeding, breeding, feeding bodies" and as I looked around the room I saw a number of women to whom this song definitely did not apply.

Does the pain ever cease? For my husband and me, the adoption of our children after 12 years of marriage ended the aches and bitterness. Gone was the anger I used to experience during baptism ceremonies; the isolation when friends decried their children's activities; the resentment towards those with unwanted pregnancies.

Had we not adopted, I am sure that this week's observance of a grandfather baptizing his granddaughter and hearing him describe how special such an occasion is would have been a painful experience. Because for those who experience unwanted childlessness, aging intensifies the difference between their desires and their experience.

Who defines 'unnatural'?

Why should this aging body undergo a menopause when it was so totally unproductive to begin with? I don't think that I have ever grieved as much for any death as at the burial of a 41-year-old woman who dearly wished to bear children but died as the result of cancer of the uterus. The only growth her body was enabled to nourish was the death of her.

At this point in my life, God forbid that I should ever become pregnant. No longer for us the night feedings, the over-active two-year-old, the endless hustle at dinner time, the search for babysitters, the worries about childhood diseases, and the energy that childrearing demands. By the time we are 63, we hope that a grandchild will fill the void of the aching cuddle arms, and will bring us the joy of seeing the world through the eyes of growing youth.

But what if some disaster struck and our children were taken away from us? Would I wish to do what Rosanna Della Corte has done? I doubt it, but I would not exclude it as a possibility. Look at Sarah: she was 90 before her pain was assuaged and changed to laughter at her post-menopausal state!

Alyce Horzelenberg Oosterhuis is associate professor of education and psychology at The King's University College in Edmonton.

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Cinema/Family

Nonviolent toy fair offers alternative for parents and children

Marian Van Til, with files from CPT

MINNEAPOLIS, Minn. — A "nonviolent toy fair" held just before Christmas in Minneapolis "exceeded all expecta-

tions" of its organizers. Not only did 500 people attend, but the fair, held at a local church, gained media attention as well. It also nudged people to think carefully about the negative ef-

fects of some of the toys parents allow their children to play with, organizers believe.

The fair was sponsored by a Christian Peacemaker Team (CPT) made up of members of local Mennonite and Brethren churches.

"For many people safety is a consideration in choosing toys for children, but few shoppers think about the risks of buying toys which glamorize

violence," says CPT staff person Jane Miller.

Miller points out that a survey of the impact of the Teenage Mutant Ninja Turtles found that 91 per cent of responding teachers witnessed higher levels of violence and aggression in their classrooms, inspired by the "heroic" violence of the Turtles.

Miller adds, "Our children are learning that the way to

peace is through violent struggle. And they remain uneducated about the possibilities of creative problem solving through conversation and negotiation."

Another fair organizer, Elizabeth Slotter, says, "A commitment to peacemaking requires a commitment to finding alternatives" — and the fair was an alternative.

Cinema summaries

Marian Van Til

Iron Will

*Stars Mackenzie Astin, Keven Spacey, David Ogden Stiers
Written by John Michael Hayes, Djordje Milicevic and Jeff Archer
Directed by Charles Haid*

This Walt Disney production is based on a true story which takes place in 1917 in South Dakota, Manitoba and Minnesota. A 17-year-old boy whose father has just died enters a 522-mile dog race which will run from Winnipeg to St. Paul, Minnesota. Urged on by the memory of his father, and through sheer guts and determination, young Will Stoneman actually wins the race. (Saying that doesn't give away the plot — you know before the film even starts that Will is going to win; it's only a matter of *how*.)

Because the young man's name is what it is, the iron will he shows along the way quickly gains him the doubly appropriate nickname "Iron Will" Stoneman.

As the U.S. is on the brink of entering World War I, the grueling dog race, sponsored by several wealthy businessmen from both the U.S. and Canada, and the only one of its kind at the time, offers a pleasant winter diversion. It is reported upon daily by the newspapers and becomes known across the continent.

Canada, of course, is also on the brink of entering the war, but that's not mentioned. All we see of 1917 Winnipeg is snow-covered parliament buildings, a pipe band and more snow. Of course, all we see of South Dakota and Minnesota is snow and woods and more snow. A great deal of what might be called the benign nationalism in this film is a true reflection of both American attitudes and newspaper reporting at the time. The film captures well the then-current "gee whizz" nature of reporting such events; and this is, after all, Walt Disney.

A true winter diversion

Though *Iron Will* has an almost embarrassingly hokey ending, it is, on the whole, surprisingly affecting. When I saw it there were many children and adolescents in the theatre (ironically, home from school because of the winter weather). In such a setting, a good way to judge a film's impact is whether or not kids talk through the movie. They didn't. There were kids that ranged in age from about four to young teens, and they all seemed engrossed in the movie.

Iron Will espouses the usual "trust yourself" and "you can overcome great odds if you believe you can" philosophy inherent in such stories. Since that philosophy is partially true, the issue might be used to evoke discussion about the film.

A toy of violence is a toy that...

- * teaches that war is an acceptable way of settling disputes;
- * encourages play at hurting and killing others;
- * falsely glamorizes military life, combat and war;
- * reinforces sexist stereotypes of male dominance and female passivity;
- * depicts ethnic or racial groups in a negative way;
- * fosters unnecessary aggressive competition;
- * creates the need for an enemy;
- * hurts other children or animals.

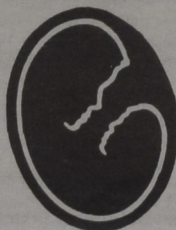
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Peter and Marja can be found on page 16



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Church

Lutherans back away from controversial sex statement

MINNEAPOLIS, Minn. (EP) — Widespread outrage over a proposed statement on human sexuality by the Evangelical Lutheran Church in America (ELCA) has caused leaders of the 5.2 million-member denomination to back away from the document and make "significant modifications" to the process being used to develop the statement.

The statement, which was leaked to the press in mid-October before it was distributed to Lutheran ministers, called masturbation healthy, condom distribution among teens a moral imperative, homosexual marriage a biblical practice, and marriage in general an optional step for committed couples.

The content of the statement and the manner in which it was released drew a sharply negative reaction from the ELCA rank and file. "We've had a tremendous response," said the Rev. Tom Parrish, a Lutheran pastor and president of the Great Commission Network, an organization of traditional

Lutherans who opposed the statement.

Leadership 'out of touch'

"The phones have been ringing off the hook," Parrish continued. "In the first three days the ELCA received 23,000 phone calls in protest. It's more than I anticipated and I'm happy about this. I think they got a backlash they didn't expect. I think they expected it would be a few hundred people who would protest. They didn't expect thousands of letters."

Despite the flood of protest, the ELCA's Church Council voted to retain the 17-member task force which drafted the statement, but agreed to appoint an 11-member consulting panel to work with the task force, and to hire up to three full-time staff people to assist the consulting panel and task force.

Parrish said, "We still have leadership that says 'We're going to put a committee over this thing and make it more reflective of the Lutheran tradi-

tion. My question is why didn't this happen in the first place? Nobody in leadership has apologized for this. Nobody said, 'We made an error.' I think there's been insensitivity in the leadership toward the reality of the congregations. I think a lot of the leadership is out of touch. I think we have people in leadership who have pretty strong agendas and are somewhat oblivious to the views of the people in the pews."

The Church Council defeated a motion to disband the task force by a 7-25 vote. The resolution passed by the council said too much work had already gone into the statement, citing the "lengthy study, preparation, and dedicated work of the members of the task force to date." But while the Church Council said the process had gone too far to be stopped, Chilstrom suggested that protests over the statement were premature, and emphasized that the draft version of the statement "has no official standing."

Parrish says that kind of doubletalk is destroying confidence in the church leadership. "We're hearing, 'This is just a first draft, why are you getting so upset?' But the reality is that this is the first draft that the laity would have had a chance to speak out on.

This was the testing of the waters, and they proved to be pretty hot."

Responses to the statement will continue to be received until June, and the next draft of the statement will be prepared during the summer of 1994, for distribution next November.

Saddam Hussein accepts Bible League Scriptures for Iraqi schools

Melanie Jongsma

SOUTH HOLLAND, Ill. — Evangelical Christians in Iraq, a Muslim stronghold under Saddam Hussein's leadership, have received verbal permission from the Ministry of Religion to organize Bible studies in the public schools. They are currently finalizing arrangements with The Bible League to receive the Scripture materials they will use.

The Bible League (formerly, World Home Bible League) is an international, non-denominational Scripture placement organization with offices and contacts in more than 90 countries worldwide. In 1993 the league placed more than 24 million Scriptures. Over 100,000 of those went to Islamic middle eastern countries such as Iraq and Egypt.

believers began praying for ways to reach the 'grassroots' of the Iraqi society and provide them with the gospel of Jesus Christ. After much prayer, they approached the Ministry of Religion, requesting to introduce Bible studies in the schools. Those prayers have been answered."

His heart's desire

The Bible League has received a number of reports testifying to the hunger for Scriptures in Iraq, so it is excited about the opportunity now open to them. "One leader in a Kurdish village," relates Mulder, "told us he and his people had originally been Christians but they were forced at sword point to accept Islam. When he heard that he could now receive Scriptures from us he said, 'My heart's desire is to see 400 Gospels so I can distribute one to every house in my village.'"

Open mindedness

The Bible League's area director of middle eastern ministries has been working with contacts in Iraq to provide the requested materials. Recently 2,000 Bibles were shipped to local churches. Plans are to ship an additional 10,000 New Testaments for use as Bible study textbooks. Rev. Dennis Mulder, president of The Bible League, attributes Hussein's new openmindedness to the prayers of local Christians. "Soon after the Gulf War," says Mulder, "several evangelical churches and local

"Another Jordanian believer shared this experience: he found himself in a hotel surrounded by 300 guests who came to attend a wedding party. The new openness made it possible for the bride and groom to present each guest with a New Testament as a wedding gift. In minutes, the whole atmosphere changed. They forgot about the music, the dancing and the festivities, and became absorbed in reading this book."

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Abbotsford-CFVR	7:30am	850
Burns Lake-CFLO	9:15am	1400
Kitimat-CKTK	8:30am	1230
Osoyoos-CXOO	8:30am	1490
Penikese-CKOK	8:30am	800
Port Alberni-CJAY	10:30am	240
Prince George-CIRX	7:00am	
Prince George-CIBC	8:30am	94.3
Princeton-CKRP	8:30am	1460
Smithers-CFVY	9:15am	1230
Summerland-CKSP	8:30am	1450
Vancouver-CJVB	9:00am	1470
Vancouver-IM	9:00am	103.3
Vernon-CJIB	9:30pm	940

ALBERTA

Brooks-CKBR	8:00am	1340
Edmonton-CHMG	7:00am	1070
Edmonton-CHQT	7:30am	880
Edson-CJYR	10:00am	970
Ft. McMurray-CJOK	9:00am	1230
High River-CHAB	8:30am	1280
St. Albert-CHMG	7:00am	1070
Taber-CFEZ	8:00am	1570

SASKATCHEWAN

Estevan-CJSL	8:00am	1280
Weyburn-CFSL	8:00am	

MANITOBA

Altona-CFAM	9:30am	950
Steinbach-CHSM	9:30am	1250
Winnipeg-CJUS	9:15am	810

ONTARIO

Ajax-CHOO	9:30am	1390
Atikokan-CFAK	9:30am	1240

Burlington-CING (fm)	8:00am	107.9
Chatham-CFCO	9:30pm	630
Guelph-CJOY	10:00pm	1460
Hamilton-CHAM	7:30am	1280
Kapuskasing-CKAP	9:00am	580
Kingston-CFMK	10:00am	96.3
Newmarket-CKAN	8:00am	1480
Oshawa-CKAR	8:00am	1350
Owen Sound-CFOS	10:30am	560
Pembroke-CHVR	10:00am	1350
Sault Ste. Marie-CFYN	10:00am	1050
St. Catharines-CKTB	7:30pm	610
Samia-CHOK	7:30am	1070
Stratford-CJCS	8:45am	1240
Timmins-CKOY	9:30am	620
Windsor-CKLW	9:00am	800
Wingham-CKNX	10:30am	920
Woodstock-CKDK (fm)	8:00am	102.3

NEW BRUNSWICK

Fredericton-CFNB	6:30am	550
Newcastle-CFAN	9:00am	790
Saint John-CHSJ	9:00am	700

PRINCE EDWARD ISLAND

Charlottetown-CFCY	7:00am	630
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QUEBEC

Montreal-CFQR (fm)	7:30am	92.5
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NOVA SCOTIA

Digby-CKDY	6:00am	1420
Kentville-CKEN	8:30am	1490
Middleton-CKAD	8:30am	1350
New Glasgow-CKEC	9:30am	1320
Sydney-CJCS	8:00am	1270
Weymouth-CKDY	8:30am	1031
Windsor-CFAB	8:30am	1450

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Church


Bible Notebook
 Al Wolters

The 'Song of the Valiant Woman' (VI)

My family and friends (as well as my students and readers) know that I have had a longtime fascination with the alphabetic acrostic which concludes the book of Proverbs. This fascination, nay obsession, has gone so far that I have actually tried my hand at versifying this fascinating Hebrew poem. In fact, I spent a good part of my summer vacation on this project some years ago.

Allow me to inflict upon you, gentle reader, a sample of the results of my poetic labors, using as excuse the fact that the original is a carefully crafted piece of Hebrew poetry.

10 Aleph

A valiant woman who can find, / A wife of proven worth? / Her value far surpasses pearls, / And choicest gems of earth.

11 Beth

Her husband's heart depends on her / To care for home and farm. / The hard-won spoil he's gained by toil / By her won't suffer harm.

12 Gimel

She does no harm to him, but good; / She'll help, and not do hurt. / She'll be his partner all her days, / Till death their lives do part.

13 Daleth

She's busy with the wool and flax, / She spins and weaves the strands. / She does her honest work with joy — / The joy of willing hands.

14 He

Like merchant ships that sail abroad / She ventures far afield; / Like them, brings grain from distant soil; / The lowlands' finest yield.

15 Waw

She rises (for there's bread to bake) / While night still reigns outdoors, / She gives her household each their loaves, / Her servant girls their chores.

16 Zavin

She eyes a piece of untilled ground, / Then takes, subdues that earth; / With hand-begotten gains she plants / A vineyard of great worth.

17 Heth

She girds her loins about with might, / Her vigor is her belt. / She does invest her arms with strength, / And makes her power felt.

18 Teth

She tastes and sees that trade is good, / Rewarding competence. / Her lamp all night fails not to light; / There's oil in affluence.

19 Yodh

Her hands reach out to wield the wharve, / The weighted spindle spins. / She's handy with the rounded whorl, / The homespun yarn begins.

20 Kaph

She's handsome giving to the poor, / Wide open is her purse. / Her hands reach out to those in need, / To clothe, and feed, and nurse.

Al Wolters, when not on vacation reducing Hebrew poetry to doggerel, teaches Bible and Greek at Redeemer College, Ancaster, Ont.

Urbana conference changes 'why' of missions to 'why not'

Kathryn Bock

ILLINOIS — "Why not go on missions unless God calls you to stay?"

That was the challenge made by Marilyn Stewart to over 18,000 people, mostly students, at the Urbana '93 conference on missions, held at the University of Illinois Dec. 27-31, 1993.

As an attendee I was strongly convicted by that statement. I began then to realize that God has called each of us to serve him as witnesses to the work he has done for the world.

It is so easy to be complacent and live our lives in the comfort of what we know best, but it is time for us to step out and trust completely in him. Missions may not mean going to a distant land, but it does mean faithfully attesting to the truth of his Word.

The focus of the general ses-

sions of this year's conference was on the Gospel of John. The main speaker, Ajith Fernando, dealt with the claims that Jesus made concerning himself. Jesus said, "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life" (8:12).

We are also called to be the light in order to shine in this dark world.

Do not be deceived into thinking that only the strong can do God's will, speakers told us. God does not call the strong or the talented, but those who are weak yet willing to do his will. We must never give up serving him because of our struggles; after all, Christ has promised us that he will be with us to the end!

I recall one seminar leader saying, "The safest place to be is at the centre of God's will." I

will never forget that remark.

I am also convinced that we can do nothing without the power and strength of God. As Ravi Zacharias put it, "only Jesus can change the heart of humankind."

One of the main lessons that Urbana '93 taught me was the need for more prayer. I had not realized how powerful prayer really is because it has so often been lacking in my own life. We need to be renewed each day by setting aside time with God in prayer.

I encourage anyone who is searching for their purpose as a child of God to attend the next Urbana conference in December 1996.

Kathryn Bock is a third-year student at Redeemer College in Ancaster, Ont. She is majoring in history and English and is heading for a career in missions.

Evangelicals produce 'Chicago Declaration II'

(REC) — The U.S.-based Evangelicals for Social Action (ESA) has incorporated a younger generation's goals with a new document, "The Chicago Declaration II."

The older leaders of ESA and signers of the original 1973 "Chicago Declaration" came to the meeting with a draft of a new document. They included well-known evangelicals such as Ron Sider, Jim Wallis and John

Perkins.

After two days of debates, the older leaders threw out their draft and created another, presented at the close of the meeting on Nov. 21.

The new declaration reflected the concerns of younger leaders. The declaration deals with racism, xenophobia, the religious right-wing in America, sexism, family values and the environment.

Gordon Aeschliman, editor of the ESA's new *Prism* magazine, noted that 40 per cent of the participants were under 40 years old. "The core leaders' willingness to include us modeled a partnership and sensitivity to the Holy Spirit-Kingdom values for social activists," he said. He identified the younger leaders as graduate students, grassroots activists and editors.

Reformed Council produces study guide for its report on secularism

(REC) — The Reformed Ecumenical Council has prepared a study guide for the report "Facing the Challenge of Secularism." The REC's Athens Assembly in 1992 received the report and adopted a "Christian Testimony on the World" that arose from the

study report.

The REC Assembly also requested the secretariat to prepare a study guide. The guide is a 24-page booklet, suitable for use by youth and adult groups. Wendy A. Hellemann, a member of the original study committee,

wrote the study guide. Hellemann is a scholar of classical languages in Toronto.

The REC has all three documents available. The testimony and study guide are free on request. REC requests \$1.50 (U.S.) for postage to mail the original report, a 92-page book.

Mobster confesses murder to priest; priest can't talk

PALERMO, Sicily (EP) — A member of the Mafia apparently linked to a fatal bombing last year confessed his crime to the Rev. Paolo Turturro, a priest near Palermo, Sicily, Dec. 23, and Mafia

prosecutors are fighting to have the priest reveal the name of the mobster. To do so would violate the priest's commitment to confessional secrecy. The mobster confessed to taking part in a May 1993 bombing

which killed five people. According to church law, Turturro risks excommunication if he reveals the identity of the man.

How alive is the idea of the antithesis?

Edward E. Ericson, Jr. wrote an article last fall which caught our attention. It was written for *Perspectives*, a journal of Reformed thought, and it dealt with the topic of common grace and the antithesis. Common grace and antithesis are terms belonging to the Kuyperian vocabulary.

Ericson is a Christian academic who considers it important to balance the two concepts. He personally experienced a time when the antithesis was the main tool of analysis for him. But through

contact with Kuyperian thinkers, he came to a point where the teaching of common grace became liberating for him. Instead of seeing everything produced by the world as simply standing in opposition to God he began to see God's influence in the work of unbelievers.

But today Ericson fears that some Christians have gone overboard on common grace and allow alien thoughts to freely mingle with Christian thoughts. He asks Reformed workers in culture to strike a balance between antithesis and

common grace.

Ericson's article made us wonder how alive these Kuyperian concepts are in Christian Reformed circles. We thought we would turn to five of our readers who might consider themselves "Reformed workers in culture" and ask them whether the ideas of common grace and antithesis are still operative in their work and thinking. The result was somewhat disappointing.

One wrote that he did not have time to address the matter. Another replied that she tried to write "pages of ponderous

meanderings trying to relate these concepts to my work and thinking, only to conclude that these concepts do not really satisfy me." A third said that she felt intimidated by the assignment and was reluctant to put her thoughts on paper. A fourth answered that she is not into theoretical theology much and that she didn't really know what antithesis is all about. All of these are people with considerable education in or experience with Reformed thinking.

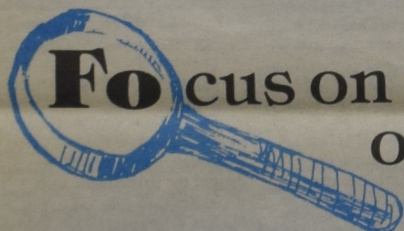
So much for any grandiose idea that Reformed workers in

culture find themselves constantly plying the tools of antithesis and common grace. Perhaps the concepts are used only or mainly at the purely academic level?

Only one reader responded positively. We publish his response below. In addition, the editor has decided to throw his antithetical/common grace hat into the ring by writing on this topic.

Perhaps this little exercise will stimulate some much needed discussion among us.

B W



Focus on fruit of the Spirit

Reflections on common grace and the antithesis

Syd Hielema

I feel like being a Christian today is somewhat like being an American soldier in Vietnam in the late '60s: it's almost impossible to know what or who is a friend or a foe; it's very difficult to discern where common grace ends and the antithesis begins, or vice versa.

As a youth pastor I could name dozens of areas of such ambiguity. How are Christian videos upbuilding, and at what point is the medium of video itself so dehumanizing that no matter how good the teaching, watching them is counterproductive? What does the church need to learn from feminism (certainly a great deal!), but where is the line at which feminist thinking becomes self-obsessed?

How can the church reach its youth more effectively without taking on the pandering child and youth centredness

of our society? How do young Christians find their places in our economic systems without sacrificing their souls on the altar of the lean and mean nineties?

A holy community

I could go on and on. Such ambiguities sap our energy, our morale and our sense of community.

In a Kuyperian framework the concepts of common grace and the antithesis are used to encourage and enable Christians to be a salt in society. To me that is no longer a top priority.

I think that we need to rediscover what it means for us to be a salt to each other, for us to be a community set apart, a community in which the fruits of the Spirit are so in evidence that they nourish us to become a special people who attract others to find nourishment

among us. A Vietnam of ambiguity has invaded us and confused our sense of communal identity; and now we need to rediscover it.

Such rediscovery is at the heart of my work as a pastor. The concepts of common grace and the antithesis are very helpful for such rediscovery, but they are not the "bottom line." For me the bottom line is this: Where can we discern the presence of the living Jesus in our church communities? How are the fruits of his spirit evident? Where is Christ leading and how are we following?

After beginning to deal with such questions, we can think about common grace and the antithesis. For example, with the eyes of Jesus we are discovering that our community has been embarrassingly blind to the horrors of sexual abuse. As we are slowly learning to deal with this, feminists have a

"He causes his sun to rise on the evil and the good."



The sculpture *Family of Man* by Mario Armengol, which stands outside Calgary's Education Centre.

great deal to teach us. Thank God for that common grace!

With the eyes of Jesus we are discovering that there is much more to worship than we had previously realized. As we are slowly learning the depths of this, we become more aware of biblical practices and teach-

ings and the power of hymns, psalms and spiritual songs, all of which fly in the face of the spirits of our age. Thank God for the antithesis!

Syd Hielema is youth pastor at Bethel Christian Reformed Church, Newmarket, Ont.

Most of us experience the antithesis and common grace

Bert Witvoet

When I was student at Calvin College in the 1950s, I learned about a biblical tool that would crack open any safe that Satan had installed on this earth. The tool was called THE ANTITHESIS. I learned about it by attending classes taught by Dr. Evan H. Runner and I was initiated into the mysteries of the antithesis by attending the Groen (Van Prinsterer) Club under the sponsorship of Dr. Runner.

I'm not trying to make light of what Dr. Runner taught us in his valuable classes and Groen sessions; I'm just poking fun at the way some of us perceived what it was we were given. The antithesis became a mighty sword in our hands. We were able to cleave the ungodly from the godly at the drop of a thesis. Being a Groen member created a bit of elitism in our ranks. Sometimes the antithesis separated not only believers from unbelievers but also Canadians from Americans.

We also learned about another Kuyperian teaching, "common grace." But if I remember correctly, Dr. Runner did not spend a lot of time on this complementary Kuyperian concept. We used to joke about "common grace" by saying, "Everybody takes her out." One could tell even from this that Kuyper's teaching of common grace was not held in high regard in our midst.

It took me a few years to learn the hard way that that was a mistake. I made more enemies than I needed to make by being so focused on separation.

This is God's world

The concept of common grace holds that God does not allow sin full reign in this world and that he is kind to all his creatures, allowing them to function in a nearly "normal" fashion. Although we are all conceived and born in sin, no human being is totally corrupt. Unbelievers can offer valuable insights and do positive things, because God upholds the creation and its creatures. He "causes his sun to rise on the evil and the good, and sends rain on the righteous and the

unrighteous" (Matt. 5:45). And all people hear God speaking through the creation: "For since the creation of the world God's invisible qualities — his eternal power and divine nature — have been clearly seen, being understood from what has been made, so that men are without excuse" (Romans 1:20).

The concept of the antithesis, on the other hand, holds that there is a clear separation between the Kingdom of God and the Kingdom of humanity without God. You can find that expressed to some extent in the verses of Romans 1 that follow the above quotation: "Therefore God gave them over in the sinful desires of their hearts.... They exchanged the truth of God for a lie, and worshipped and served created things rather than the Creator."

Every thought

The "antithesis" concept operates mostly on the academic level. The word "thesis" means position, but it is often understood that this is a theoretical position.

Reformed thinkers especially have been keen on applying the biblical word that every thought should be brought in captivity to Christ. People like Dutch statesmen and scholars Groen Van Prinsterer and Abraham Kuyper concluded that unless one makes a conscious effort to bring one's thinking into line with God's thinking, one would easily slip into worldly or humanistic ways of thinking. Thus Christian scholars were encouraged to probe the foundations of people's thinking to find out how their faith gave direction to their thoughts.

Common grace is the teaching that Abraham Kuyper developed in a three-volume study to counteract the idea that although unbelief misdirects our thinking, even those motivated by un-Christian ideals are often able to open up our understanding of creation in helpful ways.

We all know

Not everyone operates at the theoretical level when engaged in cultural work. But the idea



"They exchanged the truth of God for a lie."

of separateness and commonality are usually applied in some fashion by sincere Christians. You don't need to talk about the antithesis to know that there's a spiritual battle being waged in this world. Rev. Andrew Kuyvenhoven talks about "the Great Divide" in his book *Comfort and Joy: A Study of the Heidelberg Catechism*.

He writes: "Here is the crack that runs through humanity, a fissure that will one day turn out to be a chasm no one will cross.... This is the only division in humanity that's worth pointing out. Most other divisions are due to sin and circumstance, and none are insurmountable for those who believe. But this one has to do with Jesus Christ and our relationship to him."

And you don't need to read Abraham Kuyper's three volume *De Gemeene Gratie* (Common Grace) to know that people who have not accepted

Christ's offer of salvation and sanctification can do good things.

Actions begin with thoughts

So why bother with these theoretical tools?

Because they usually get us to look at the fact that actions begin with thoughts and thoughts are shaped in the crucible of the heart. They point us to the great struggle that takes place between Satan and Christ in a world which God upholds by his Word. These tools also remind us that no one thinks in a vacuum. People are influenced by schools or patterns of thinking and by the world they inhabit.

Finally, the antithesis warns against the very common practice of synthesisism, that is, combining ideas that spring out of opposite spiritual camps; while common grace warns against cultural isolationism.

I believe that the formation of Christian organizations in Reformed circles acknowledges primarily the fact that there is a great divide between Christian thought and action and non-Christian thought and action. The Christian Labour Association of Canada, for example, is a monument to the antithesis. That's good.

Dr. Henry R. Van Til writes in *The Calvinistic Concept of Culture* that "Kuyper began to call the people of Reformed persuasion to spiritual separation.... Under the tutelage of Kuyper, who became the titular head of the Anti-revolutionary Party after the death of Groen, the Calvinists of the Netherlands increasingly realized that if Christianity is to exert an influence upon the life of the world it must live out of its own distinctive principles."

Continued on p. 12...

Comment

Behind Alberta's strategies lies the ideology of a cancer cell

John Hiemstra

Canadians are growing uncomfortable with ballooning government deficits and debts. Demands are growing to immediately cut these deficits.

In one respect this is a very good sign since governments are called, among other things, to use tax resources stewardly.

Alberta Premier Ralph Klein is leading the Canadian charge on government deficits. His government is developing an aggressive plan to totally eliminate Alberta's \$2.5 billion

annual deficit over four years.

Cuts are being made in welfare, health care, schooling, university and environment budgets. Wages of government employees are being reduced by five per cent. Several

government services are being privatized, such as liquor stores and vehicle registration centres.

While some of these strategies are acceptable, there is a worrisome pattern behind many of them. Most troubling is the lack of concern the government shows for the

weakest members of society — in biblical language, "the poor, the widow, the orphan and stranger." Many programs required for the very survival of these types of poor are being cancelled or cutback.

Meanwhile affluent Albertans like myself have not even been asked to take a slight tax increase. This is more striking when we consider that if Alberta raised its tax level to the average of the other nine provinces it would have no deficit at all!

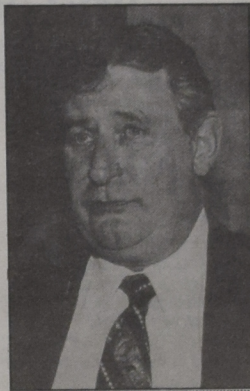


PHOTO: C.C. FILES
Alberta Premier Ralph Klein

Why this concern about growing deficit?

It would be reassuring if Premier Klein's concern for the deficit was rooted in shame that his own Tory party unnecessarily ran up Alberta's \$25 billion debt. However, no such noble motive seems to be present.

Instead, Klein's message to the media shows an obsession with the deficit because his government believes it will ruin economic growth and prosperity.

The reasoning commonly heard in the media is that if we do not eliminate the deficit we will lose markets, scare off foreign investors, alienate loan agencies and thus destroy economic growth. While the government quietly acknowledges that some of the deficit-cutting is hurting the poor, it promises that once economic growth increases, Alberta will again be able to properly care for the poor.

This reasoning ought to alarm Christians because it reflects a "religious" trust in economic growth. Economic growth is being absolutized, and like an idol, is expected to give meaning to life and provide salvation from our personal and societal problems.

This is not to suggest that all economic growth is evil. Clearly, fruitful economic use of

creation is a gift from God.

But if our economic activity fails to answer God's call to care for the environment, serve our neighbor's genuine needs, pay just wages or protect worker's health, the gift of growth becomes a curse. Then, the environment becomes polluted, resources disappear, and social relations are strained.

In the words of Edward Abbey, "Growth for the sake of growth is the ideology of a cancer cell."

More or less government?

Since our society has been addicted to economic growth for decades, why is there a deficit-cutting frenzy now, when for the last decade we have been told that deficits were necessary for economic growth?

How do Canadians currently decide if we need more or less government?

The clue lies in the way that our single-minded pursuit of economic growth has transformed God's invitation "to do justice, love mercy and walk humbly with him" from a start-

ing point into an afterthought.

This transformation is summarized beautifully by a leading Canadian politics textbook: "The appropriate scope of government is largely a matter of personal preference."

From this we can conclude that former Premier Getty preferred large government while Premier Klein now prefers small government.

But if preference is the norm for government size, then is power not the last word? Those who hold power can impose their preferences! Justice is only an afterthought.

Deficits and Christian community

Christians must respond to this relativistic view of power politics. Political and economic life are not a matter of personal preference but of obedience to God's word.

Churches need to prophetically announce the Good News that we cannot save ourselves through economic growth. Nor may we set aside justice as an afterthought in order to ensure growth. The Bible tells us that rulers must start with justice.

Justice is God's guideline to help us decide when government should grow and when it can be cut.

To speak out responsibly, however, Christians will have to form political organizations that have the competency to engage in the public debates over more or less government.

This challenge is immense, but not optional. The prophet Isaiah warns us that if we retreat into churches like "life boats," God rejects our worship because we have failed to "seek justice, encourage the oppressed" and "plead the case of the widow" (1:10-20).

Dr. John Hiemstra is assistant professor of political studies at The King's University College, a Christian college in Edmonton.

It's still only a crack

...continued from p. 11

But there is a danger when you put all your Christian action eggs into the separate organization basket. One easily gets the impression from having such organizations that the Great Divide is a social divide rather than a spiritual one. I like how Andrew Kuyvenhoven refers to it as a crack which one day will become a chasm. In other words, we can still step across the crack and communicate with unbelievers.

Besides, we must not think that everything we Christians

are and do belongs to the one side of the crack (track?). The antithesis often runs through our own lives as we face the struggle between good and evil in our own hearts.

Christian organizations should be supplemented with the kind of action that places Christians shoulder to shoulder with unbelievers. Christians need to teach in public schools, need to work in public social agencies, need to engage in politics, even if that requires of them joining a party they cannot wholeheartedly endorse.

We need to remember that there must remain a healthy tension between the scriptural injunction to be "in the world but not of the world." We must not act as if the crack is not there; nor must we pretend that the crack has already become a chasm.

The need for balance

The tools of antithesis and common grace are very crude tools. They do not guarantee a good understanding of what is happening in our culture. But they do sometimes help us steer clear of becoming either too naive or too critical of our culture.

Only a week ago I wrote an editorial on the International Year of the Family, so designated by the United Nations. My first inclination was to stress the antithetical nature of this U.N.-sponsored plan. I saw all kinds of reasons for suspecting that this effort would not do justice to the biblical concept of family. But then I reminded myself that God is at work even in these efforts and

because of his love for his creation there will be positive spinoffs and people will often act out of genuine concern.

It's a matter of balance, and I believe that my editorial was stronger because of this balance.

I'm not suggesting that

everything we say or write be equally divided — 50 per cent antithesis and 50 per cent common grace. Sometimes our focus should be entirely on the one or the other. But I could not be satisfied with my writing if I constantly pointed out where we differ with un-

believers, or, conversely, if I always saw a silver lining around every misdirected speech or action.

How important it is to stress both the antithesis and common grace as we engage our culture.

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JANUARY 28, 1994

Medicine / Health

'Tell me, Doctor'



Gordon R. Lean

There are times when I wish my doctor would "level" with me. For instance, I would like to know, if I've been lying on my back for a period of time resembling the Battle of Britain, how I'm doing. I'd like to know if I'm beating "the disease" or if it's beating me. I'd like to know whether I'm progressing or regressing.



I pride myself on what I think I possess — a reasonably stable emotional makeup that allows me to handle most things with a sufficient degree of aplomb. I covet the opportunity to respond either with bravery or cowardice (even self-pity) to whatever medical news is coming my way, good or not so good. I'm unhappy with someone else deciding for me whether I can deal with whatever is coming. That robs me of my right as a person to decide as I am to life as it is.

Sure, I'll agree that if my physician tells me that insidious Sidney has taken up

lodgings in my blood stream and that in approximately 13 months I'll be a statistic, I'll probably fall apart and go through alternating bouts of anger and depression. But I crave the freedom to go through alternating bouts of anger and depression if I want to, and if I feel like it. I also covet the right to cry myself to sleep if doing so gives me a measure of comfort.



Ignorance isn't bliss

I'm not totally happy with the idea of someone, after having poked me and needed me and played Columbus all over me, walking away with all the secrets to my condition and my future while I lie blissfully ignorant. If such and such is going to happen to my body I want to know about it. Whatever its stage of disnomalecy, it's still mine!

For instance, some years ago a doctor prescribed for me a certain antibiotic. I took it for two weeks, during which time I

had permanent chills, nerves that tangoed during the night hours, and restlessness like you wouldn't believe. I had to take a near scalding bath every night in order to approach anything resembling drowsiness. I attributed the symptoms to advancing old age, thinking all the while, "If these are the signs of approaching centenarianism who needs 'em?" A word of explanation from my doctor would have saved me from a mountain of anxiety.

Please, Doctor, tell me what the possible side-effects of a certain drug could be. All you need to say is, "Look, this concoction will solve your medical problem eventually, but I must warn you, while you're taking it, your skin will shrivel on contact with the sun, (so, what else is new?) you'll lose your sense of taste and you'll have difficulty controlling your eyeballs. Other than that, life will be normal." So, I might not be ecstatic over the symptoms, but at least I'd be prepared. Symptoms creeping up on me are not my cup of tea.

So, doctors out there, wherever you are, remember that patients are people. People with feelings and with intelligence, and with strengths that just might surprise both you and themselves. Give them the opportunity to discover and exercise these God-given characteristics.



Let them set their house in order

Besides, "being forewarned is forearmed," as the saying goes. If I'm aware of the idiosyncracies of certain medications I'll not consider myself "strange" when they hit me. I may even feel a certain sense of comfort in belonging to a group who are experiencing the same things!

There may also be a benefit in knowing the terminal nature

of one's disease. Such knowledge can generate a dealing with issues in one's life, spiritual or otherwise, that have been neglected, or the straightening out of problems with loved ones or friends. The emotional release accompanying such openness will contribute to a greater sense of well-being and a lessening of anxiety, for the patient, for loved ones and friends, and for the caregivers — and a more gracious acceptance of one's condition.

So, Doctor, level with your patients. Allow them to deal with facts, while keeping in reserve the realization that God can still introduce surprises. Your patients, most of them, will be better off for your candor.

Gordon Lean is a freelance writer who lives in Fort Saskatchewan, Alta.

Nutrition the key to elderly staying out of hospital

Marian Van Til

BALTIMORE, Md. — A study appearing in the *Journal of the American Geriatrics Society* says that good nutrition is a major factor in predicting whether hospital patients will do well after being discharged, reports *The Johns Hopkins Medical Letter*.

The study followed 98 older patients (average age 77) for three months after discharge.

As patients' blood levels of albumin decreased they were more likely to be re-hospitalized. Albumin is a protein whose levels are believed to in-

dictate the level of the bodies' general protein stores.

The study concludes that "nutritional status is one of the few reversible risk factors for

re-hospitalization, so patients should be sure to continue to eat a balanced diet and adequate calories after discharge."

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Books/Environment

A green reader for Christians in the '90s

John R. Wood

One can hardly turn the page of a newspaper today without seeing an article about the environment. That the environment is news is no news; even the Christian press devotes significant space to covering it. *Christian Courier*, for instance, has developed the column "Earthtenders" as a monthly feature on caring for creation. In a recent editorial in *Christianity Today*, the issues of

"environmentalism and stewardship" and "haves and have-nots" were on a list of seven challenges facing the church.

Yet a stroll through many Christian bookstores or church libraries will likely turn up only a few titles on how our faith relates to the environment. What is happening here? Do such books not sell?

We seem to think that we already know everything we

need to regarding Scripture and the stewardship of creation.

I started wondering not long ago just what was being said in the Christian press about care for the creation. A quick check yielded a list of 35 titles published in the last five years or so (see below). Ranging from "how to" manuals, Sunday school lessons, and theological studies to personal action narratives and bibliographical surveys, these books cover a wide range of environmental issues

from an explicitly Christian perspective. I certainly hope that some of these titles will find their way into church libraries across the continent. If your favorite bookstore doesn't carry a good selection of these books, give the manager a copy of this list along with your special order for one or two.

It is hard to pick only one or two of these titles to recommend. The choice will vary depending on your background and interest. However, I would

say that every church library should at least have a copy of the books by DeWitt (1991), Grandberg-Michaelson (1987), Schaeffer (1992) and Wilkinson (1991). Together, these four books give an overview of Old and New Testament teachings on the stewardship of Creation that are relevant to our contemporary situation.



Austin, Richard Cartwright. *Environmental Theology*. 4 Volumes. *Baptized Into Wilderness: A Christian Perspective on John Muir; Hope for the Land: Nature and the Bible; Beauty of the Lord: Awakening the Senses; Reclaiming America: Restoring Nature to Culture*. Abingdon, Virginia: Creekside Press, 1990.

Badke, William B. *Project Earth: Preserving the World God Created*. Portland, Oregon: Multnomah Press, 1991.

Bhagat, Shantial P. *Creation in Crisis: Responding to God's Covenant*. Elgin, Illinois: Brethren Press, 1990.

Bratton, S.P. *Six Billion & More: Human Population Regulation and Christian Ethics*. Westminster: John Knox Press, 1992.

Bratton, Susan Power. *Christianity, Wilderness, and Wildlife: The Original Desert Solitaire*. Associated University Presses, 1993.

Campolo, Tony. *How to Rescue the Earth Without Wor-*



shipping Nature: A Christian's Call to Save Creation. Thomas Nelson Publishers, 1992.

Campolo, Tony and Gordon Aeschliman. *50 Ways You Can Help Save the Planet*. Downers Grove, Illinois: InterVarsity Press, 1992.

DeWitt, C. (ed.) *The Environment and the Christian: What Does the New Testament Say About the Environment?* Grand Rapids, Mich.: Baker Book House, 1991.

Freudenberger, C. Dean. *Global Dust Bowl: Can We Stop the Destruction of the Land Before It's Too Late?* Minneapolis, Minn.: Augsburg, 1990.

Grandberg-Michaelson, Wesley. *Tending the Garden: Essays On the Gospel and the Earth*. Grand Rapids, Mich.: William B. Eerdmans, 1987.

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Gunton, C. *Christ and the Creation: A Christology that Emphasizes the Holy Spirit and Creation in Relation to Christ*. Grand Rapids, Mich.: William B. Eerdmans, 1993.

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Hallman, David G. *A Place in Creation: Ecological Visions in Science, Religion, and Economics*. Toronto: The United Church Publishing House, 1992.

Hesterman, Vicky. *The Earth is the Lord's: Handle With Care*. Napoleon, Ohio: Accord Publishing House; Grand Rapids, Mich.: William B. Eerdmans, 1991.

Kirk, Janice E. and Donald R. Kirk. *Cherish the Earth: The Environment and Scripture*. Scottsdale, Penn.: Herald Press, 1993.

Larsen, Dale and Sandy Larsen. *While Creation Waits: A Christian Response to the Environmental Challenge*. Wheaton, Ill.: Harold Shaw Publishers, 1992.

Lehman, Donna. *What On Earth Can You Do? Making Your Church an Environmental Awareness Center*. Scottsdale, Penn.: Herald Press, 1993.

Leax, John. *Standing Ground: A Personal Story of Faith and Environmentalism*. Grand Rapids, Mich.: Zondervan Publishing House, 1991.

Meyer, Art and Jocene Meyer. *Earthkeepers: Environmental Perspectives on Hunger, Poverty, and Injustice*. Scottsdale, Penn.: Herald Press, 1991.

Nash, James A. *Loving Nature: Ecological Integrity and Christian Responsibility*. Nashville, Tenn.: Abingdon Press, 1991.

Park, Chris. *Caring for Creation: A Christian Way Forward*. London: Marshall Pickering Imprint of Harper Collins Religious, 1992.

Ruthland, Catherine von. *Going Green: A Christian Guide*. London: Marshall Pickering (Harper Collins), 1991.

Schaeffer, Francis A. (with a concluding chapter by Udo Middelmann). *Pollution and the Death of Man: The Christian View of Ecology*. Crossway Books. Previously published, Wheaton, Ill.: Tyndale House Publishers, 1970.

Scharper, Stephen B. and Hilary Cunningham. *The Green Bible*. MaryKnoll, N.Y.: Orbis Books, 1993.

Sheldon, Joseph K. *Rediscovery of Creation: A Bibliographical Study of the Church's Response to the Environmental Crisis*. Metuchen, N.J.: The Scarecrow Press, 1992.

Sine, Tom. *Wild Hope: Crises Facing the Human Community on the Threshold of the 21st Century*. Waco, Texas: Word Publishing, 1991.

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Stewart, Ruth Goring. *Environmental Stewardship: Global Issues Bible Study Series*. Downers Grove, Ill.: InterVarsity Press, 1990.

VanDyke, Fred, David Mahan, Joseph Sheldon and Raymond Brand. *Redeeming Creation: A Biblical Basis of Environmental Ethics*. Abbott Martyn (Star Song Publishing Group), 1993.



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Weber, Leonard, et al. (editors). *Theology of the Land*. Collegeville, Minn.: The Liturgical Press, 1987.

Wilkinson, Loren (ed.). *Earthkeeping in the Nineties: Stewardship of Creation*. Grand Rapids, Mich.: William B. Eerdmans, 1991.

Wilkinson, Loren and Mary Ruth Wilkinson. *Caring for Creation in Your Own Backyard: Over 100 Things Christian Families Can Do to Help the Earth*. Ann Arbor, Mich.: Servant Publications, 1992.

John R. Wood teaches environmental science at The King's University College, Edmonton.

Meditation/Books

Friends of God

Wayne Brouwer



Desire

"When tempted, no one should say, 'God is tempting me.' For God cannot be tempted by evil, nor does he tempt anyone; but each one is tempted when, by his own evil desire, he is dragged away and enticed. Then, after desire has conceived, it gives birth to sin; and sin, when it is full-grown, gives birth to death" (James 1:13-15).

Lev Tolstoy wrote a brilliant little story about a Russian man who had found favor with the powers that be and was allowed to select a parcel of ground as his own. The only requirement was that he must be able to plow a furrow around the property in a single day.

Early the next morning he begins, excited about the small farm he'll stake out. He doesn't need much — just enough to make a simple living for himself and his family.

By mid-morning he has moved a great distance. Still, when he looks back, it seems so small. Perhaps he should angle out a bit more; after all, the day is still young, and a larger farm would make him a wealthy man!

As noon approaches, he begins to grow impatient with his slow progress. The circle of land seems now so small. He must have more! He widens the angle once again.

By mid-afternoon, the fever for more land is burning in his soul. He plows with a passion, forgetting to watch the sun as it slips toward the western horizon. Too late he realizes he may not make it back to the starting stake. In a panic he presses more furiously, zigging this way, zagging that! Will he make it?

His heart pounds, his stomach churns, his muscles tighten in desperation. He must make it! But his desire has engulfed him, and inches short of a complete circle he falls to the earth he covets, dead of a heart attack. And he is buried in his inheritance: a plot of ground three feet by six — a farm for the dead.

The deadliest of sins

"Desire is the very essence of man," said Spinoza in his *Ethics*. He was right. The thing that separates us from the instinctive responses of the animal world is the God-given ability to hope, wish, dream and plan. But hidden within every good desire in our spirits is the possibility of cancerous mutation. Greed and covetousness are desires gone mad, the degradation of consumerism at its crassest.

In a 15th-century "morality play," the human race is portrayed as locked within the stronghold of a castle that is under siege by the Seven Deadly Sins. During youth, Pride, Anger and Sloth inflict many horrible wounds that are not able to gain full access to the castle. As the human race ages, these deadly sins lose their power, till six of the seven lie listless outside the fortress gates. Only then does the seventh, Lust, come to its own. With the battle virtually won, the aging human race opens the doors of the castle and staggers out willingly into the welcoming stranglehold of this final foe.

Consumerism, materialism, success drive — they all begin innocently, and in the lap of God's gracious gift of desire. And just as cancer rarely shows itself till our systems begin to fail, so the cancer of desire gone mad is hard to pinpoint till spiritual health has been significantly warped and twisted.

That's why regular check ups are recommended. And why weekly public worship and scheduled family and personal devotions never go out of style in the Christian community.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

Student pastor on the northern Prairies

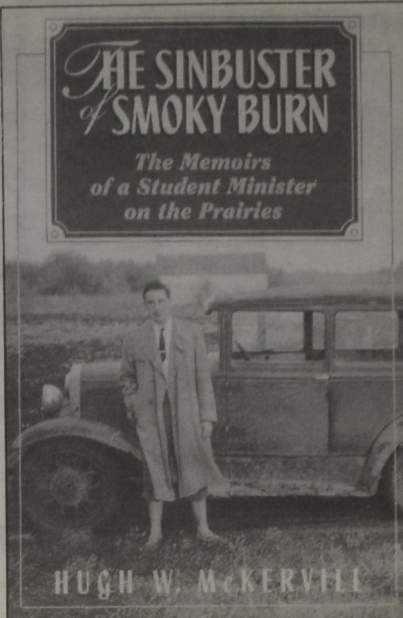
The Sinbuster of Smoky Burn: The Memoirs of a Student Minister on the Prairies, by Hugh W. McKervill. Winfield, B.C.: Wood Lake Books, 1993. ISBN 0-929032-99-3. Softcover, 178 pp., \$12.95. Reviewed by Robert Vander-Vennen.

Hugh McKervill spent the summers of 1955 and 1956 as a student minister in northern Saskatchewan, just east of where the railroad ended at Carrot River. Coming from Waterloo College in southern Ontario, his experiences were quite an adventure. He tells the stories of those summers in this book.

The area had recently been swept by a great forest fire, and with most of the trees gone it was promoted as a great place for returning soldiers from WWII to break the ground and farm. But there was poor drainage so the area seemed to be solid mud.

The summer preacher had a three-point parish, being expected to preach once a Sunday and minister to people in the settlements called Smoky Burn, Battle Heights and Papikwan. He was billeted with a family and given the use of a Model A Ford, vintage 1930. Boots were the most important item of clothing.

The author tells, in a simple



manner, of his experiences among the beautiful and colorful people he served, people who knew hope and hardship. There's no theology nor sociology, and little history here. But the book is engaging, well-written, and may connect with the stories of post-war immigrants who settled on farms.

Note to book buyers

If you wish to buy a book reviewed on these pages, visit your local bookstore to see if they have it. If they don't, you can ask them to order it for you. Along with the name of the publisher, the ISBN number is especially helpful in ordering a book, as it is a unique "fingerprint" for the book.

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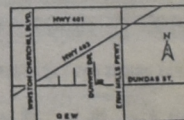
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Welcome Inn Community Centre and Church, a Mennonite-sponsored agency in north-end Hamilton, Ont., offers a variety of programs for all ages with a special focus on people with low incomes.

We are seeking an energetic, pastoral person with a sense of mission to co-ordinate programs for seniors (weekly lunch program, visitation, etc.). Our programs require the ability to work co-operatively with a team of staff and volunteers. Responsibilities include reporting, budgeting and submissions to government. Proposed starting date is April 1, 1994.

Qualifications: experience in working with seniors and knowledge of services available; organizational skills in program planning and administration within a team framework. Post-secondary training in related disciplines would be an asset.

Apply in writing by Feb. 25, 1994, to:

Harry Nigh, Executive Director
Welcome Inn Community Centre
40 Wood Street East
Hamilton, ON L8L 3Y3

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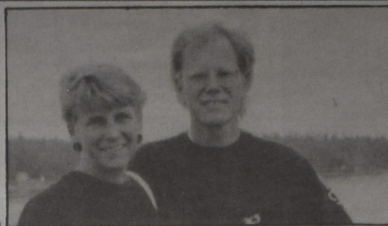
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Peter and Marja are



Dear P & M:

Two years ago my husband of thirty-some years was transferred to another city. I stayed behind several weeks to settle some things and then, feeling like a new bride, joined him in our new home. We had a glorious week together with many candlelight dinners. Then the phone bill arrived listing more than a dozen calls to the same number in another city. I feared the worst and started checking previous bills. Sure enough. My husband had been calling that number long before his transfer. I was stunned. I felt numb. When I confronted him he gave me a lame excuse. After hours of prying the truth came out. There was someone else. In fact, it was an affair that had been going on for almost ten years! The tears came when I asked him if he slept with her and he said, "Yes."

We tried living under one roof but then my husband decided to spend Christmas with this other woman and her family. I became suicidal but God intervened through a doctor who wanted me hospitalized.

Since I didn't have any friends or family in this new city I decided to return home. What a tearful reunion when my children and grandchildren welcomed me.

The minister came shortly after. His first words went something like this: "On the way over here I kept asking myself what could have happened in your marriage. Realizing that you experienced incest and another sexual attack later on I can only come to one conclusion; you probably were not the greatest in bed." I was shocked! I called my husband to ask if he had talked to this pastor but he told me that he had only admitted to the affair. My husband then wrote a letter to this minister on my behalf. I was thankful but feared the worst. Sure enough, the minister denied ever saying what he said to me. I prayed for forgiveness and the ability to let this terrible experience go. My therapist, a true Christian from a different denomination, kept asking, "Can't you take this higher up?" My answer was always: "I don't want anymore fights over who said what."

Last fall I attended a workshop on sexual abuse. The speaker spoke so well about feelings and emotions that I dared to ask her privately what I should do about my minister's comments about my marriage problems. All she said was this: "He is right." I could have screamed. I would have asked how she could say what she said. Instead I said, "Isn't it between me, my husband and the Lord what we did in the bedroom?" She mumbled, "You're right, I guess." I walked away heartbroken.

I have left my church and am now shopping around for another one. But is that the answer? If our lovemaking was poor, I'd say,

"Fine, so be it." But I don't think that was the problem. The fact is that my husband sees nothing wrong with having a relationship with two women, to which I say, "Forget it, I'm not sharing you with anyone." He, too, has left the church because of the affair and the mess that followed.

I know a minister is a human being, too, but a remark like this? And what about the workshop speaker? How will I find peace again?

Dear Abused Again:

Nothing excuses a husband's infidelity. In fact, with your history of sexual abuse, it is doubly wrong for your husband to be involved in an affair. What a horrible blow for you. You must feel so betrayed!

Your pastor's insensitive and unprofessional analysis puts the burden for the marriage breakdown on your shoulders. We believe that it belongs on the shoulders of that person who exhibits an unbiblical perspective on the sanctity of marriage. That person is your husband.

When a parishioner is unhappy with an aspect of a pastor's work, she should talk to her elder and register a complaint which should come to the church council, the supervising body. You may feel more comfortable talking to a woman. Then you have the options of talking to a female deacon, if your church has one, or to your elder and his wife, if he's married. Confronting means facing the problem; church shopping means avoiding it.

As you have discovered, speaking to a woman is not necessarily a guarantee of empathy and support. We must admit that we are baffled by the fact that two so-called professionals made this judgment in such a blunt way. If you have the strength and courage, you may also want to register a complaint with the agency which this workshop leader represents.


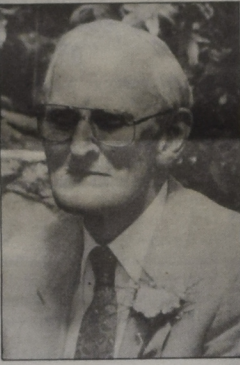
Sure, problems in the bedroom can be symptomatic of a variety of pre-existing wounds and scars. But counsellors must carefully distinguish causes and effects. In your case, you can find peace in the truth that the real cause for your marriage breakup is your husband's longstanding and ongoing adultery, as well as his polygamous attitude which is clearly against God's will.

Write to: P & M


c/o Christian Courier
4-261 Martindale Road
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidke, Tom Zeyl, Irene Bom, Marian Van Til and Bert Witvoet.

Classifieds

Classified Rates	Births	Birthdays	Anniversaries	Anniversaries
<p>Births \$25.00 Marriages & Engagements \$40.00 Anniversaries \$45.00 2-column anniversaries \$90.00 Obituaries \$45.00 Notes of thanks \$35.00 Birthdays \$40.00 All other one-column classified advertisements: \$13.50 per column inch. NOTE: Minimum fee is \$25.00. Letter under file number \$35.00 extra. Photos: \$25.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.) Note: All rates shown above are GST inclusive ATTENTION! a) <i>Christian Courier</i> reserves the right to print classifieds using our usual format. b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion. c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original. d) <i>Christian Courier</i> will not be responsible for any errors due to handwritten or phoned-in advertisements. e) The rate shown above for classifieds covers any length up to six column inches. <i>Christian Courier</i> reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST incl.). NEWLYWEDS & NEW PARENTS We offer a one-year subscription for only \$20.00 (GST incl.) to the couples whose wedding is announced in the <i>Christian Courier</i> and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$20.00 and the couple's correct address. Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (905) 682-8311 Fax: (905) 682-8313</p>	<p>BOVEN: Harrold and Gertie (nee Postma) thank God for the precious gift of life, the birth of a healthy daughter NICOLE CHRISTINA born Jan. 1, 1994, at 12:25 a.m., weighing 9 lbs., 4 oz. A little sister for Alicia, Joshua, and Matthew. Nicole is the ninth grandchild for Jacob and Ann Boven of Kitchener, Ont., and the fifth grandchild for Fred and Alice Postma of Chatham, Ont. Nicole is also the 56th great-grandchild for Mr. Fred DeVries of Chatham, Ont. Home address: P.O. Box 163, Emo, ON P0W 1E0</p>	<p>DE JONG: I will praise you O Lord, with all my heart. I will praise your name, for your love and faithfulness. With joy and thanksgiving we, her children, sons and daughters-in-law, grandchildren and great-grandchildren announce the 90th birthday of IDA DE JONG on Feb. 10, 1994. We thank God for her Christian witness and the example she has been. "Hitherto hath the Lord helped us" has always been her motto. We invite relatives, friends and acquaintances to join us at an open house on Saturday, Feb. 12, 1994, from 2-5 p.m. at the First Chr. Ref. Church, Fellowship Hall (corner of Murphy and Exmouth), Samia, Ont. Best wishes only. Home address: 253 Elizabeth Ave., Samia, ON N7S 2V4</p>		<p>Anniversaries 1944 January 27 1994 "Give thanks to the Lord for he is good; his love endures forever" (Ps. 118:1 and 29). In rejoicing with our Lord, we joyously announce the 50th wedding anniversary of our parents and grandparents, AREND and HELEN LOOTSMAS (ELGERSMA) "And this is my prayer: that your love may abound more and more in knowledge and depth of insight" (Phil. 1:9). With returning love and congratulations from your extended family: John & Ann Roukema — Thunder Bay and family Peter & Sharon Lootsma — Mt. Brydges and family Dorothy Lootsma — Binbrook and family Andy & Debbie Lootsma — Hamilton and family Bill & Faye Lootsma — Cambridge and family Helen Churchill — Hamilton and family. On this most joyous occasion, we wish to invite friends and relatives to share in this celebration. Open house at the Mount Hope Hall (Glanford Community Hall) on Saturday, Jan. 29, 1994, from 1 to 5 p.m. Best wishes only, please. Home address: 249 McNeilly Road, Fruitland, ON L8E 5H2</p>
	<p>Birthdays</p>	<p>Anniversaries</p>	<p>Anniversaries</p>	
	<p>LAMMERS:</p>  <p><i>Congratulations to Mr. G.J. Lammers Sr., on the occasion of his 90th birthday!</i></p> <p>It is with gratitude to God that we may celebrate with our father, grandfather and great-grandfather MR. G.J. LAMMERS SR. his 90th birthday on Feb. 22, 1994. Dad, we thank God for His steadfast love manifested in your life. You always have been and still are a joy and comfort to all of us, and we respect your enthusiasm with which you still approach life. "I will sing of your steadfast love, O Lord, forever" (Ps. 89:1). Your children: Lien & Hans Brinkert — Victoria, B.C. John & Corrie Lammers — Kitchener, Ont. Henk & Jane Lammers — Abbotsford, B.C. Helen & Fred DeJong — Victoria, B.C. Ben & Lisa Lammers — Langley, B.C. Nineteen grandchildren and 16 great-grandchildren. Dad now lives in a retirement apartment. His new address is: Suite 108, 4535 Viewmont, Victoria, BC V8Z 5L3</p>	<p>Barendrecht Foxboro Holland Ont. 1954 February 17 1994 With praise and thankfulness to God, we are happy to announce the 40th wedding anniversary of our parents and grandparents, ANDY and CORRIE JONGENOTTER (nee TOL) With love and best wishes from your children and grandchildren. Peter & Annette Jongenotter — Foxboro, Ont. Kris, Kara, Jenna Diny & Dan Meens — Foxboro, Ont. Rachel, Greg, Becky Harry Jongenotter — Belleville, Ont. Connie & Charles Doornbos — Foxboro, Ont. Laura, Melanie, Natalie Tina & Elvis Leonarduzzi — Belleville, Ont. Nicole, Robert Edna & Bill Bamum — Campbellford, Ont. Michael, Kristen Andrew & Donna Jongenotter — Foxboro, Ont. Melissa, Matthew, Katie We invite you to an open house on Saturday, Feb. 19, 1994, from 2-4 p.m. at the Thurlow Community Centre, Harmony Road, 5th Conc., Thurlow. Best wishes only please. Home address: R.R. 1, Foxboro, ON K0K 2B0</p>	<p>Jarvis, Ont. Jarvis, Ont. 1969 February 7 1994 Wedding text: "In all your ways acknowledge Him and He shall direct your paths" (Prov. 3:6). With praise and thanksgiving to God we are happy to announce the 25th wedding anniversary of our parents and grandparents, JAKE and MARGARET HELDER (nee DE BOER) May God continue to bless you both and keep you in His love and care. With much love and best wishes: Doug & Lisa Glasbergen — Jarvis, Ont. Leanna Philip — at home Ian — at home Matthew — at home Parents: Mrs. Maaike Helder and the late Edze Helder, Arie and Hilda Hoogenboom and the late Cecil De Boer. Home address: R.R. #1, Jarvis, ON NOA 1J0</p>	<p>Anniversaries 1944 January 27 1994 "Give thanks to the Lord for he is good; his love endures forever" (Ps. 118:1 and 29). In rejoicing with our Lord, we joyously announce the 50th wedding anniversary of our parents and grandparents, AREND and HELEN LOOTSMAS (ELGERSMA) "And this is my prayer: that your love may abound more and more in knowledge and depth of insight" (Phil. 1:9). With returning love and congratulations from your extended family: John & Ann Roukema — Thunder Bay and family Peter & Sharon Lootsma — Mt. Brydges and family Dorothy Lootsma — Binbrook and family Andy & Debbie Lootsma — Hamilton and family Bill & Faye Lootsma — Cambridge and family Helen Churchill — Hamilton and family. On this most joyous occasion, we wish to invite friends and relatives to share in this celebration. Open house at the Mount Hope Hall (Glanford Community Hall) on Saturday, Jan. 29, 1994, from 1 to 5 p.m. Best wishes only, please. Home address: 249 McNeilly Road, Fruitland, ON L8E 5H2</p>
<p>Attention</p> <p>When you fax your display or classified ads to us (particularly obituaries), please type them and check spelling before you transmit the text to us. Thank you.</p>		<p>Job Opportunities</p> <p>Housekeeper/nanny required for three children in Toronto, Ont. Must drive. Must live-in. Start March 1, 1994. Call (416) 483-3949</p>	<p>Employment Wanted</p> <p>Wanted position in Christian bookstore. Have 10 years of experience in Christian retail. Am willing to relocate. Resume and references available upon request. George A. Huntley 165 Beech Street St. Catharines, ON L2R 2C5 Phone: (905) 688-4906</p>	<p>Look for our Calendar of Events on page 19...</p>

Classifieds

Obituaries	Obituaries	Teachers	Teachers
<p>Yist, Fr. Hamilton, Ont. Oct. 12, 1913 - Jan. 7, 1994</p> <p>The Lord called to His eternal home, our dear husband, father, grandfather and great-grandfather.</p> <p>DON (DOUWE) BUMA</p> <p>Beloved husband of Irene (Ymkje) Rienstra for 54 years.</p> <p>Predeceased by son Simon and son-in-law Peter Salverda.</p> <p>Dear father of: Edna Salverda — Tillsonburg, Ont. Peter & Bonnie Buma — Fruitland, Ont. Paul & Donna Buma — Dunnville, Ont. Claude & Shirley Helder — Chester-ville, Ont. John & Wilma Buma — Hagersville, Ont. Bill & Gerrie Bootsma — Forest, Ont. Alwyn & Trixie Lowe — Woodstock, Ont.</p> <p>Barbara Buma — Tillsonburg, Ont.</p> <p>Grandfather of 28 and great-grandfather of 19.</p> <p>He will be greatly missed by family and friends.</p> <p>Correspondence address: Irene Buma, 44 Bishop Redding Trail, St. Elizabeth's Village, Hamilton, ON L9V 3B6</p>	<p>On Friday, Jan. 14, 1994, the Lord called to His eternal home</p> <p>HINKE JONGBLOED</p> <p>at the age of 93.</p> <p>After the passing of her husband Rem Jongbloed in 1981, she moved from Hamilton to Holland Christian Homes in Brampton, Ont. She was very happy there, received excellent care from staff and especially from Miss D. TenHaaf. Her life was an example of love for all who knew her. She will be fondly remembered by her many friends in Hamilton and Holland Christian Homes.</p> <p>She is survived by her sister Ann VanDyk in the Netherlands. Funeral service was conducted by Rev. Peter VanEgmond on Tuesday, Jan. 18, 1994.</p> <p>Edward & Diet Stadig Klaas & Ann Terpstra</p> <p>Correspondence address: K. Terpstra, 7 Tampa Court, Hamil- ton, ON L9C 2N3</p>	<p>JARVIS, Ont.: Jarvis District Chr. School invites applications from qualified resource teachers for the 1994-95 school year. The successful applicant for this full-time resource position will be responsible for the school's resource program as it has been developed over the last number of years.</p> <p>J.D.C.S. is experiencing growth and anticipates an enrolment of 270 students next year divided among 11 classrooms and 14 staff members. If you are interested in joining a team of enthusiastic and dedicated teachers as part of a supportive Christian community, please send your letter of application, resume and related materials to:</p> <p>Garry Glasbergen, Principal Jarvis District Chr. School Box 520 Jarvis, ON N0A 1J0</p> <p>For further information please feel free to call: (519) 587-4444 (school) or (905) 765-7919 (home).</p>	<p>KINGSTON CHRISTIAN SCHOOL invites applications for the position of</p> <h2>PRINCIPAL</h2> <p>to assume responsibilities for the 1994/95 school year. KCS is an 160 student, interdenominational school, JK - 8, located in a pleasant city, on the shores of Lake Ontario.</p> <p>If you are a team leader, enjoy diversity in Christian Community, and strive for educational excellence, we would like to hear from you. The position includes some teaching.</p> <p>Please send your application to: Mr. Dan Wyngaarden Chairman - Board of Directors c/o Kingston Christian School 1212 Woodbine Road Kingston, ON K7L 4V2 Tel. (613) 384-2771 (hm) Fax (613) 542-0645</p>
<p>Correction</p> <p>Oudega, Small Clinton, Ont. March 20, 1921 - Dec. 12, 1993</p> <p>"She who dwells in the shelter of the Most High will rest in the shadow of the Almighty" (Ps. 91:1).</p> <p>The Lord in His wisdom took suddenly unto Himself, sparing her from a lot of suffering, our dear beloved wife, mother, grandmother, and great-grandmother,</p> <p>ANNA VANDERWAL (nee HOUTMAN)</p> <p>Loved, missed, and remembered by her husband Melle and her children: Greta & John Eelkema — St. Thomas, Ont. Jeffrey & Angela (Bradley, Jennifer), Wayne John & Colleen VanderWal — Queen Charlotte, B.C. Melvin, Sandra, Wade Grace & Andrew DePutter — Bayfield, Ont. Lisa, Kimberley (Joseph), Andrew Helen & Stephen Zylstra — Stratford, Ont. Andrew & Carolyn, Cynthia, Michael, Sharlene, Shawn, Brian Harry VanderWal — Victoria, B.C.</p> <p>Predeceased by granddaughter Jodi.</p> <p>The funeral service was held at the Clinton Chr. Ref. Church, on Dec. 15, 1993, Rev. Dirk Miedema officiating.</p> <p>Correspondence address: Melle Vander Wal, R.R. 3, Clinton, ON N0M 1L0</p>	<p>Dedemsvaart Brampton the Neth. Ont. 1902 1994</p> <p>"He, who dwells in the shelter of the Most High, will rest in the shadow of the Almighty" (Ps. 91:1).</p> <p>On Thursday, Jan. 6, 1994, the Lord took home our beloved husband, father, opa, and brother</p> <p>GERRIT RUIJF</p> <p>at the age of 91.</p> <p>He will always be lovingly remembered by his wife Johanna Ruij-Nieuwenhuis, and his children: Wilma & Ralph Euverman Garry & Tina Ruij Dickie & Gordon Guy Elly & Felix Boer Joyce & Bob VanderValde</p> <p>15 grandchildren and 21 great-grandchildren.</p> <p>Survived by his youngest brother Peter Ruij, and predeceased by three brothers and one sister in the Netherlands.</p> <p>The funeral service was held in Heritage Hall at Holland Christian Homes, Brampton, Ont., Rev. P. VanEgmond and Rev. J. Kuntz officiating.</p> <p>Correspondence address: Mrs. J. Ruij, Covenant Towers, Apt. 411, Holland Christian Homes, 7900 McLaughlin Rd. S., Brampton, ON L6V 3N2</p>	<p>St. Catharines, Ont. Beacon Christian High School requires a BIOLOGY-CHEMISTRY and part-time PHYSICAL EDUCATION TEACHER for the 1994-95 school year.</p> <p>Send resume and statement of philosophy to: The Principal Beacon Christian High School 2 O'Malley Drive St. Catharines, ON L2N 6N7</p>	<p>Orillia Christian School invites applications for the position of</p> <h2>PRINCIPAL</h2> <p>to assume responsibilities for the 1994/95 school year</p> <p>O.C.S. is an interdenominational school consisting of 135 students in grades K-8 and a dedicated staff of five full-time and four part-time teachers.</p> <p>O.C.S. is located in the heart of cottage country north of Toronto.</p> <p>O.C.S. has a very active school community presently working on a gym addition.</p> <p>Responsibilities will include 50 per cent administration duties, 50 per cent teaching.</p> <p>O.C.S. is looking for a committed Christian whose gifts and abilities will help prepare our children for the Kingdom's work.</p> <p>Please apply in writing with resumes and references to: Mr. Bill Robertson c/o Search Committee Orillia Christian School P.O. Box 862 Orillia, ON L3V 6K8 Phone: (705) 326-0532</p>
	<p>Teachers</p> <p>Charlottetown, P.E.I.: The board of Immanuel Chr. School invites applicants for possible full-time teaching/administration position beginning August 1994. Send inquiries and resumes to: Esther Hovingh R.R. 2 Cornwall, P.E.I. C0A 1H0 Phone: (902) 566-4565</p>	<p>Miscellaneous</p>  <p>Save money by using the classifieds!</p>	<p>Job Opportunities</p> <p>Brooks Industrial Metals Ltd.</p> <p>in Brooks, Alta., requires an experienced steel or welding supply salesperson.</p> <p>Duties to include customer service, telephone inquiries, invoicing and other misc. tasks. A good knowledge of steel and welding supplies will be required. Wages negotiable based on experience. Permanent full-time position. Must be able to deal with the public and some heavy lifting will be required. Fax or mail resume to:</p> <p>Brooks Industrial Metals Ltd. Box 241, Brooks, AB T1R 1B3 Phone: (403) 362-3544; Fax: (403) 362-7042 Attn: John or James</p>

Classifieds

Teachers	Teachers	Events	Miscellaneous	Miscellaneous
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PACIFIC CHRISTIAN ELEMENTARY SCHOOL

Victoria, B.C.
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For more information please contact:

Karen Vos, Principal
Pacific Christian Elementary School
671 Agnes Street, Victoria, BC V8Z 2E7
Fax: 604-479-3511

Job Opportunities

TENURE-TRACK
FACULTY POSITION

The Education Department of Calvin College seeks candidates for a tenure-track faculty position in philosophy of education and curriculum design and/or instruction.

Responsibilities include: teaching graduate and undergraduate courses in philosophy of education and curriculum and instruction, advising graduate and undergraduate students, and supervising student teachers.

Qualifications include:

- 1) an earned doctorate (or ABD) in a field related to curriculum or philosophy of education;
- 2) elementary or secondary classroom teaching experience; and
- 3) a scholarship agenda.

Calvin is a Christian college within the Reformed tradition and is an equal employment opportunity employer.

Interested applicants should forward a letter stating qualifications and vita to:

Gloria Goris Stronks, Staff Development Committee,
Education Department, Calvin College,
3201 Burton S.E., Grand Rapids, MI 49546

FACULTY POSITION

The Education Department of Calvin College seeks candidates for either a one or two-semester faculty position. Candidates should have expertise in at least one of the following areas: **Education of the Mentally Impaired, Educational Psychology (secondary), Teaching of Reading (secondary), Theories of Curriculum and Instruction, and Student Teacher Supervision (elementary).**

Qualifications for the position include:

- 1) an earned doctorate or ABD;
- 2) elementary and secondary classroom teaching experience; and
- 3) a scholarship agenda.

Calvin is a Christian college within the Reformed tradition and is an equal employment opportunity employer.

Interested applicants should forward a letter stating qualifications and vita to:

Gloria Goris Stronks, Staff Development Committee,
Education Department, Calvin College,
3201 Burton S.E., Grand Rapids, MI 49546

Feb. 12, 1954 Feb. 12, 1994

40th ANNIVERSARY

The **First Christian Reformed Church of Montreal, Que.**, hopes to celebrate 40 years of community service during the weekend of **Feb. 12-13, 1994**. We will give thanks to God for His faithfulness and blessings during these many years. For further info. call (514) 684-6229.

25th ANNIVERSARY

Thanking God for His great faithfulness to us, **Second Christian Reformed Church of Abbotsford, B.C.**, plans to celebrate, D.V., its 25th anniversary as a congregation **March 3-6, 1994**.

All former members and interested persons are welcome to attend the praise and thanksgiving service to be held Thursday, March 3, 1994, at 7:30 p.m. in the church.

AVAILABLE FOR CALL

The Council of the **Christian Reformed Church of Smithers, B.C.**, announces that **Pastor Jack Hielema** is available for call, having completed a three-year term as minister of Pastoral Care in Smithers. We recommend Pastor Hielema to the churches of our denomination.

Calendar

Jan. 30 City-wide hymn sing led by Rev. Jake Kuipers. 8 p.m., First CRC, **Sarnia**, Ont. Special music by the "Harvesters Quartet." Everyone invited!

Feb. 11 "An Evening with Redeemer College," presented by RC students, faculty and staff. Reception at 7:30 p.m., program at 8 p.m., at Covenant CRC, **St. Catharines**, Ont.

Feb. 11 CPJ event on "Funding for alternative schools — is it achievable?" Speaker: Gerald Vandezande. AT 7:30 p.m., Chr. School, **Saskatoon**, Sask.

Feb. 12 Fortieth anniversary First CRC, **Montreal**, Que. Special events on Saturday and Sunday. Info.: (514) 684-6229.

Feb. 13 Fortieth anniversary Hebron CRC, **Whitby**, Ont. Services at 10 a.m. and 6:30 p.m. Former members are invited. Info.: (905) 668-5141.

Feb. 14 CPJ event on "A time for action: Christians and the Liberal Government's agenda." Speaker: Gerald Vandezande. AT 7:30 p.m., First CRC, **Langley**, B.C.

Feb. 18 "King's View Friday," open house at The King's University College, **Edmonton**, Alta. Phone Admissions Office at (403) 465-3500 to register.

Feb. 18-20 "Modeling Christ in the Nineties Conference," at the Mount Carmel Spiritual Centre, **Niagara Falls**, Ont. Enjoy fellowship, discussion, prayer and walks to the Falls. Main speakers: George VanderVelde, Nick Overduin, and Agnes Kramer-Hamstra. Register by Jan. 31. For info. and registration forms contact Alice Witvoet at (905) 684-3991 (evenings) or (905) 688-5550, ext. 3412 (days).

Feb. 25-26 Marriage preparation seminar at First CRC, 287 Water St., **Guelph**, Ont. Info. and registration: (519) 822-7720.

Feb. 25-26 Students of London District Chr. Secondary School present "The King and I." At 8 p.m., LDCSS, **London**, Ont. Info.: (519) 455-4360.

Feb. 25-27 "Marriage Enrichment Weekend," presented by Salem Chr. Mental Health Assoc. Leaders: Herman & Betty Vanderburg and Mike and Shirlene Abma. At Mount Carmel Spiritual Centre, **Niagara Falls**, Ont. Info.: (905) 528-0353.

Feb. 26 Fifth annual organ/choral concert by "The Osgoode Township Male Choir" and organist Andre Knevel. A "bon voyage" event prior to the choir's concert tour in the Netherlands. Soloists: Janet Guillen (soprano) and Derek Smith (trumpet). At 7:30 p.m., St. Andrew's Presb. Church, **Ottawa**, Ont. Info.: Cor Hogeveen at (613) 224-1597.

Mar. 3-5 Students of London District Chr. Secondary School present "The King and I." At 8 p.m., LDCSS, **London**, Ont. Info.: (519) 455-4360.

March 3-6 Twenty-fifth anniversary Second CRC, **Abbotsford**, B.C. Special celebration service on March 3 at 7:30 p.m. Former members and interested persons are welcome to attend.

April 9 National convention of the Christian Labour Association of Canada, **London**, Ont. Watch for further details!

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News

Good Morning, China

Eric Hagt

Before coming to study in China in September of 1993, I had some romantic notions of experiencing oppression in a country whose society still had feudal remnants.

Due to China's rather turbulent recent history, I visualized a country that had lost its fervor of life, with the majority wearing sullen blue Mao suits, and armed state police at every street corner. The moment I landed in Beijing, however, these images were quickly replaced by skyscrapers, in vogue European clothing and entrepreneurs of every stripe.

Once on a trip across town I counted four Mercedes, six Audis and more than a dozen Toyota Lexus. Posh restaurants and the flashing neon lights of new disco bars line many Beijing avenues.

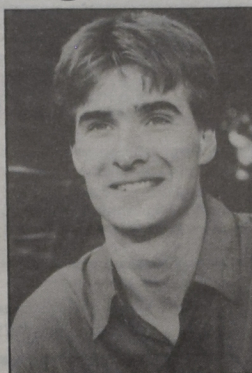
Some of my misconceptions were probably formed on my

first trip to China, only months after the Tiananmen incident. The atmosphere at that time seemed to be a mix of anger, sadness and apathy. There was deep frustration, not only to the recent events but to the oppression that never seems to end for them.

In the 1930s they suffered under the brutal military occupation of the Japanese. Then in the cultural revolution it was the yoke of their own ideology that led to a great leap backwards for China.

The June 4th incident climaxed the frustration towards political corruption, lack of social freedom and undue government intervention in economics.

In the past 15 years and especially in 1991, under Deng Xiao Ping's newest policy for open reform, the seeds for a new China were planted. The catchphrase used to describe



Eric Hagt PHOTO: EARL REININK

the new program is "planned market economy," implying that China's strategy differs drastically from a capitalist system. The government is encouraging economic growth, but it is also watching closely.

If you ask even the more

conservative Chinese however, they will tell you that a market economy is a market economy, regardless of the political jargon.

This is not to say that China is decidedly on a road to capitalism. Far from it. Government intervention is still a reality. The communist party still has a tight grip on most of society and will for some time.

But many previously disillusioned people would argue that more economic freedom and growth will inevitably pave the way for more democratic policies in government.

As one of my professors put it: "Who cares about politics right now? It's too complicated. We're making money, and that's all that counts."

Eric Hagt is studying Chinese on a two-year exchange at the Beijing Foreign Language Institute in China.

Indian women band together to assist victims of dowry abuse



PHOTO: COURTESY MCC

Tanuja (far left) shares a joke with other members of Howrah Women's Association.

CALCUTTA, India (MCC) — As Tanuja recounts how her husband and in-laws brutally beat her and locked her in the house, she has an empathetic audience. The 30 women gathered here at Howrah Women's Association have all known abuse.

The dowry system is at the root of much violence. Although officially illegal, most brides are expected to present televisions, motorcycles, jewelry and other expensive gifts to the groom and his family. This custom perpetuates the idea that females are a liability and is a major cause of domestic violence when, as in Tanuja's

case, the bride cannot deliver the goods her in-laws demand.

Weekly meetings

Howrah Women's Association, supported financially by Mennonite Central Committee (MCC) since 1987, is an emotional haven for Tanuja. Here she receives support through weekly meetings and an opportunity to earn money by making dolls. No longer able to bear her husband's abuse, Tanuja has returned to her parents' house. The income she earns eases the strain this places on the family's finances.

Howrah Women's Association got its start in the 1970s

when a 14-year-old maid confided to a friendly neighbor, Mrs. Grosh, that she wasn't feeling well and requested assistance to return to her home in the village. Mrs. Grosh investigated and found the girl had been driven from her in-laws' home because her parents could not provide enough dowry. She had secured a job with a wealthy family, had been raped and impregnated by her employer and forced to have an abortion.

Mrs. Grosh and several friends discovered the girl's plight was all too common among other domestic workers in their neighborhood, many of them illiterate teenagers from faraway villages. The women befriended several domestic workers and held reading classes for them.

This project piqued the women's interest in helping other groups of oppressed women. In 1975 they chose the name Howrah Women's Association and established an office close to the "city of joy," a Calcutta slum made famous in North America by a book and movie set there.

"We believed that the diminishment of any woman diminishes all women," ex-

plains Mrs. Grosh.

Children of prostitutes

In the 1980s Howrah Women's Association members became increasingly concerned about the unattended children who scammed in and out of the traffic outside their office. They found many were children of prostitutes who were unable to attend school because they could not complete the form that asked for their father's name.

Howrah Women's Association organized games and other educational activities for the children. Eventually they were able to register them in formal schools.

Over the past three years, five women they befriended have left prostitution; some now stitch garments to sell at the local market, others wind fabric strips around wire to fashion miniature dolls.

Howrah Women's Association members meet weekly to share their joys and sorrows. They also celebrate each woman's birthday, an oddity in a culture where a girl's birth is usually an occasion of mourning.

News Digest

Edited by Irene Bom

Anti-porn film reviewer quits

Hamilton, Ont. — A member of the Ontario Film Review Board has quit in disgust because she says the government is allowing a tidal wave of pornography to flood the province.

Eleanor Johnstone, a Christian, is director of Canadians For Positive Community Standards, an anti-pornography group. She resigned from the 27-member board after a year of fighting a losing battle against members who she charges consider violence and sexual violence acceptable, reported the *Hamilton Spectator* earlier this month.

Johnstone accused the government-appointed review board of being stacked with members that too often consider the depiction of violence acceptable.

She said she has nothing against pornography that depicts consenting adults but there is a line where consent isn't enough to make it right, and that line is moving further and further away.

Chretien gets advice from Council of CRCs.

BURLINGTON, Ont. — The Council of Christian Reformed Churches in Canada is advising the prime minister to say yes to United Nations peacekeeping and no to Mexican military violence.

In a letter sent early this month the council's research associate Reinder Klein urged Chretien to convince UN partners to "commit themselves with greater resolve" to peace in the former Yugoslavia.

"If all our UN partners had been as committed to this joint undertaking as Canada has been, the results would likely have been much better," the letter said.

Klein also asked Chretien to urge the Mexican president to "deal compassionately" with insurgents in the province of Chiapas.